THE MISSIONARY HERALD

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ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

The Turkish Situation

WHEN the smoke of Smyrna had cleared and the Turkish authorities had once more established themselves in power, Professor Reed, acting head of the International College, asked permission to reopen the college. The local "Mearif Mudir," the superintendent of schools, refused on the ground that it was contrary to the new law. This law or edict as enacted on July 30th by the Great National Assembly at Angora may be freely translated as follows:—

> The provisions of the law regarding foreign schools are hereby confirmed, and if any permission has been granted to foreign charitable organizations to have orphan schools, they will be conducted according to the prescribed course of study and shall be under the direction of a Turkish subject, but no permits shall be issued for any new schools.

It is a characteristic of Turkish edicts that they always give scope for varied interpretation. It is hinted by Turkish leaders that this law will not be applied to Robert College and Constantinople College. But if it were applied to our eight missionary colleges of Anatolia, it would mean a serious block to our work. This is apparently the intention of the Nationalists in framing the law.

On the other hand, the Department of State is not unmindful of the dangers which threaten our work. Under date of November 13 we are assured that our Government will stand for "the protection under proper guarantees of philanthropic, educational, and religious institutions," and also "indemnity for losses suffered by Americans in Turkey as a result of arbitrary and illegal acts." The public announcement of our interest in the Near Eastern question closes with the significant sentence, "Finally, it (the United States) wishes to afford protection to its citizens who wish to continue the humanitarian work which has been carried on for generations in the Near East and is rendered more essential than ever by the present conditions." As an aid to securing this position, delegates have been sent to the peace conference at Lausanne. In view of the comparative newness of the situation to these delegates, Secretary Barton and Dr. Peet, of Constantinople, will be present to supply them with facts and figures regarding the history of American religious, educational and philanthropic work in Turkey and the bearing of political events and changes upon that work.

A report that all American residents in Turkey would be obliged to sign a paper renouncing their right to protection by our Government probably arose from the fact that the capitulations abrogated by the Nationalist Government have always secured to American residents in Turkey extra-territorial rights. The Powers have not accepted the abrogation of these capitulations, and this subject will be one of the main interests at the Lausanne conference. Regarding the specific report, however, the Department of State assures us on the authority of the High Commissioner in Constantinople that "there is no foundation for the rumors that Americans in Anatolia have been asked to waive all right to appeal to the protection of their Government while remaining in that country."

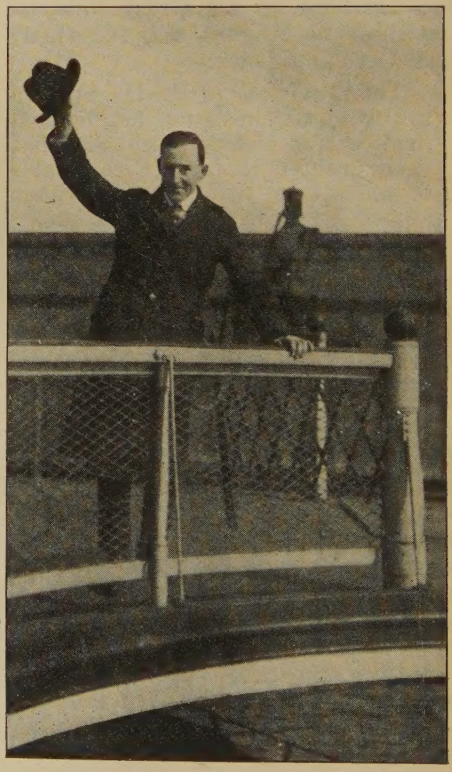
A new flight of refugees in panic is reported as a result of the "permission" granted to all Christians in Tur-

key to leave the country. Those who have witnessed the long-drawn-out process of extermination are only too eager to escape from violent death or slavery. They are frantic as they reach the sea at the beginning of winter, having given up their homes and all their possessions only to find no ships to take them away, and no nations, not even the generous United States, ready to accept them if they should get away. December 13th is set as the time limit. After that date, presumably, as in the case of the remnant at Smyrna, those who have not escaped will be hounded back into exile or perish of hunger, cold, and sheer bitterness of disappointment. There seems no longer any possibility to doubt the intention of the new Turkish government to eliminate all Christians from its borders. Thrace is emptied, Asia Minor is practically cleared out, and it is the evident purpose of those responsible for the plan to drive the half-million Christians from Constantinople as well. As a Turk in Constantinople remarked a few days ago, "We are astonished that Europe takes so easily what we have done to the Christians. We have massacred them and deported them, and Europe does nothing. Some years ago they would have gone to war on less provocation."

Another name has been added to the fellowship of the martyrs. Rev. Lester James Wright was murdered near Aleppo on October 27. It is in the general region of southern Asia Minor that Rev. George P. Knapp, Rev. Francis H. Leslie, Mr. James Perry, and Mr. Frank Johnson have laid down their lives within the last few years, each a victim of the tragic disorders in the country.

Despite all these things our representatives stay by their tasks in Trebizond, Marsovan, Sivas, Talas, Konia, Brousa, Smyrna, Adana, Tarsus, Marash, and Aintab, all under the government of Mustafa Kemal. In Constantinople, Syria, and the Caucasus, despite uncertainties and apprehensions, the work is developing. In Athens and Salonica, missionary duties have been merged in relief, and in connection with the American Red Cross our workers are bravely battling with the unprecedented tragedy.

Methods may have to be changed, work may be temporarily suspended, but neither the missionary on the field nor the Prudential Committee has any thought of betraying the confidence which the Christian world has placed in the American Board. To us has been given the honor of holding firm amid countless difficulties for the spiritual emancipation of all the peoples in Turkey, despite the hostility of a new political power.



Rev. Lester J. Wright waving his good-bys as he sailed for Turkey two years ago

CABLE word was received by the American Board on October 30 that

Rev. Lester J. Wright, of Harpoot, was killed by bandits near Aleppo on October 27.

Mr. Wright was the last remaining member of the American Board's force in Eastern Turkey, five other members of the Harpoot Station having been ejected from the country by the Turkish authorities since 1920. Mr. Wright is the fifth American who has suffered a violent death in this region of southern Asia Minor since the beginning of the war. Rev. George P. Knapp was killed in Diarbekir, in the summer of 1915, and in the same summer Rev. Francis H. Leslie was so mentally unbalanced with the threat of immediate death on the gallows that he committed suicide in Ourfa. Mr. Johnson and Mr. Perry, representatives of the Y. M. C. A., were killed by Turkish irregulars in the neighborhood of Aintab in February, 1920.

An irreproachable character and a deep devotion to his task were characteristics often mentioned by Mr. Wright's friends as prominent in his work at home and his brief term of service abroad. He was not only trained in agriculture, but also had completed his theological work and was ordained as an evangelist.

The Congregational church of McPherson, Kansas, was supporting Mr. Wright as its foreign representative. A new and remarkable opportunity for leading in agricultural training in Aintab had been presented to him, and his last letters state that he was considering this new opening by an interested group of influential Turks as affording an excellent approach to the Moslems.

Those Meddlesome Missionaries

WE are still misunderstood. Certain newspapermen on certain big dailies in a great American city are said to have said recently, in the hearing of an American Board representative, that they had no use for these "d—— missionaries who go around the world stirring up trouble for America."

Being pledged to America's policy of isolation, and hearing that we were advocating America's entrance into the conference on Near East affairs, they naturally spoke in strong language against us. Almost in the same breath, however, they as strongly intimated that if the missionaries cared to talk upon the sex question as they knew it in other lands, the papers would be glad to say a good word for the missionary!

Thus we are misunderstood on two counts. We are neither war-manufacturers nor muck-carriers. It is true that the missionary is a force to be reckoned with in all matters concerning the great moral issues of the world. We cannot keep still when any government practices mediæval barbarisms. We must pray and strive for that day when the civilized nations shall be organized against such. But the motive is far from meddlesome. Certainly we can never expose the weaknesses of other peoples to the curious gaze of sensation mongers. That would be stirring up trouble indeed for America, as no protest against Turkish atrocities ever could; and would tend to destroy those foundations of mutual respect and honor upon which must rest the Temple of Peace.

Dr. Barton at Lausanne

No secret surrounds Dr. Barton's presence at the conference in Switzerland on Near Eastern affairs. He is sent by the Board, the Near East Relief, and the group of independent Near East colleges that have their headquarters in America. Though his going is approved by the Department of State, and though it is expected that he will be in attendance at the sessions of the conference, yet he is in nowise an official representative of the Government of the United States; rather is he an acknowledged American expert on humanitarian and educational work in Turkey, the Balkans, and Greece. As such his advice will doubtless be sought by the representa-

tive American delegates and his credentials from Washington will not stand in the way of his helping wherever and whenever his aid is requested. His is a missionary task, however, and this must be the emphasis laid upon his visit. The Board would have been derelict indeed had it not called upon its Senior Foreign Secretary to help in seeking to safeguard at Lausanne its vast interests in Turkey.

Harriet Gulick Clark

MRS. CYRUS CLARK, of Miyazaki, Japan, died in Shanghai, October 22, in her sixty-seventh year. Hers was a life of much physical suffering. She never had the neural resources required for a steady, sustained effort in that "hardest of mission fields." She often had to leave her husband in Japan and come to America in search of health. Yet considering her small physical capital, Mrs. Clark was one of the busiest missionaries the Board ever had. Forgetting herself she threw herself into the work of her choice with great intensity and force. Perhaps the key to her character was given by her mother in her early days, "Hattie was always a caretaker." So it ever was; care for her mother in her younger days; care for a family of talented children; care for school girls whom she sheltered near her home; and care for the Japanese Christians connected with her husband's work. Mrs. Clark seemed ever "abounding in the work of the Lord."

Born a Gulick in Micronesia, Mrs. Clark came from a remarkable missionary family, being herself a missionary of the third generation. Her grandfather, father, five uncles, aunt, and brother all being in direct missionary work. She gave up the study of medicine in order to marry Mr. Clark and went to Japan in 1887, where she gave twenty-five years of her life to the city of Miyazaki and the surrounding region. Mrs. Clark turned her hand to all kinds of work. During these years she has come in contact with women belonging to the highest official circles; she has done evangelistic touring, held Bible classes, organized and became adviser to a boys' club, worked with the blind of the city, supported for years an invalid girl who was without a friend in the world to help her, and just as quietly and unostentatiously fed and cared for, with her own hands, a beggar whom she found dying of a loathsome disease in a wayside hut. Perhaps what will seem the greatest work of all, however, is the School Girls' Home which Mrs. Clark founded soon after reaching Miyazaki, and which has had in it continuously from five to thirty girls. The girls are sent to public schools, but so helped in training given them at the Home, out of school hours, that they outrank other girls, eventually become Christians, and are in demand as desirable wives, Bible-women, or social workers.

What with Mr. Clark's wide touring and work for men, and Mrs. Clark's home-making and work for women, the name of "Clark" is stamped upon Hyuga Province more deeply than usually happens in mission circles in Japan with any one family name. And the best of it all is that to many, many Japanese this name ever suggests the Name that is above every name.

Will Japan Regain China's Confidence?

UP to May 25, 1915, Japan held the leadership of China well within her hands. The Sino-Japanese War in 1894 had, strange to say, been the foundation of a growing friendship between the two countries. The Russo-Japanese War ten years later cemented that friendship all the more firmly. Indeed one can almost say that after Japan's victory over Russia, the Chinese became infatuated with the Japanese. We find a parallel suggested in our own attitude toward Germany before the war. There were

no schools like those of Germany. There were no degrees more highly prized; no nation could teach us more about science and philosophy, if not art and music. Yet, as in the case of Germany, militarism blundered, and China's faith as well as her friendship were lost. For in quick succession there followed the Twenty-One Demands, the seizure of Shantung, and other evidences of Japan's policy of aggression. May 25, 1915, was a day of shame from the standpoint of the Chinese, one with no parallel in China.

Japan's militaristic measures kindled anti-Japanese movements in China, especially in the south, where the flames were fanned into an awful fire, spreading with an invincible violence throughout the land. No Japanese goods, regardless of quality and price, were allowed to come to the China market. Throughout China the pro-Japanese statesmen began to disappear for well-known reasons, and Japan's opportunity of effecting political combinations with China diminished so that it could hardly be seen. If it had not been for the Washington Conference and for a change of leadership in Japan, the two peoples would have had to settle down for generations of distrust and even war.

Now Japan acts more wisely: She does the only thing that can be done in order to regain China's confidence. She still has the power of peaceful penetration to wield. She can flood China with Japanese goods and Japanese ideas. Once she has gained the confidence of China there is no limit to the amount of influence that she can exert upon her one great source of supplies. We of America earnestly pray that the negotiations and conferences that are being held between Japan and China will remove all causes of friction, create mutual understandings, produce coöperation, and bring about that day when the two great peoples of the Far East shall go forward together in behalf of world peace and prosperity. To this end we naturally pray for the strengthening of the Christian institutions in both countries.

THE FINANCIAL STATEMENT FOR OCTOBER, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	$33,429.00	$4,145.03	$881.33	$10,075.60		$1,947.25	$50,478.21
1922	34,678.52	6,516.06	624.85	3,180.61	$500.00	1,867.25	47,367.29
Gain	**$1,249.52**	**$2,371.03**			$500.00		
Loss			$256.48	$6,894.99		$80.00	$3,110.92

FOR TWO MONTHS TO OCTOBER 31

1921	$49,027.30	$9,636.11	$1,179.33	$142,107.24	$2,000.00	$5,151.08	$209,101.06
1922	45,363.37	10,609.30	1,002.46	131,019.97	1,700.00	4,918.25	194,613.35
Gain		$973.19					
Loss	$3,663.93		$176.87	$11,087.27	$300.00	$232.83	$14,487.71

Counting Our Blessings

YES, we like to count them, one by one, every dollar, every separate gift. Whether the total is above or below the expectation and need, we do not allow ourselves to lose sight of the fact that hundreds, nay thousands, of people have the Board on their hearts,

and in one form or another have taken pains to send gifts. The accounting of the Kingdom is not with dollars, or even with heads, but with hearts.

This month (which means October) the counting of blessings, in certain items, runs somewhat ahead of that of a year ago. Both churches and individuals show a gain, the one of $1,249.52, the other of $2,371.03. There is a drop in legacy returns and so the total income for the month registers a loss. For the month we are $3,110.92 behind last year; for the first two months of the new year we are $14,487.71 behind.

Will November and December do something to redeem 1922? We earnestly hope so. It has been a disappointing year thus far—at least from our end of the line. How about your end? Is your church showing a gain or loss? If the latter, can you not make a well-planned attempt to bring up the record by January 1? The institution known as "Inventory Sunday" is coming into vogue, when the church is called upon to face the situation as to benevolences: how much pledged, how much paid in, how much lacking, what remains to be done—a splendid idea. Have you tried it in your church? It might lead to a special offering before the close of the year for the purpose of bringing up all the benevolences on the budget and reaching the full apportionment. We recommend it.

The 1923 Appropriations

EACH November the Prudential Committee has to determine the Appropriations for continuing the work of the American Board during the following year. The salaries and allowances for its missionaries, the amount to be assigned to "general work" (which covers upkeep of schools and other institutions, payments to teachers, preachers, evangelists, etc.), grants toward Union Enterprises with other Mission Boards, Home Base Expenditures, in short the budget of a year's expenditure has to be made up in the autumn of the preceding year. It is the work of weeks for the Prudential Committee, its Sub-Committee on Appropriations, and the Executive Officers to study the requests and schedules submitted from the fields, to examine the estimates as to requirements at the home base, and so gradually to form a tentative statement of needs upon the basis of which, after a survey of prospective receipts, the budget for the new year is formed and adopted.

The survey of prospective receipts is a most difficult task. It is a matter of faith, of faith based upon experience and judgment. The money to meet the proposed budget is not in hand. It will be coming in all through the year of expenditure. Will it come in the same amount as last year; or in larger amount; or in less? What is the financial outlook for the year? What is the temper and purpose of the Board's constituency? What about the machinery for stimulating and securing the funds? Is it sufficient; is it working well; is it likely to be increasingly productive? These are the questions which have to be considered, concerning which it is impossible to secure exact answers, while upon such answers as can be framed the decision must be made.

It is a period of anxiety and of strain, when the Appropriations for a new year are being considered. This year it was peculiarly burdensome. The Board had brought over from last year (closing August 31, 1922) a deficit of $162,000, and increased it by $18,000. The necessity for increase in missionary stipends on several fields which had become so urgent that it seemed impossible to deny them longer, a similar situation as to furlough allowances, the claims of union undertakings in some fields that the Board should assume its share of an increased budget; these and a few other items that seemed unavoidable enlarged the figures till the total amount of proposed expenditures

was $51,510.94 above last year. With the $18,000 increase of deficit and the $50,000 taken from the Twentieth Century Fund in mind, it appeared that it would be necessary to secure $120,000 more in receipts this year (to August 31, 1923) than last to come out even. It was a staggering fact to face. The Committee shrank from accepting such an obligation. But at last, feeling it could not cut off $120,000 without committing an injury to the work that it had no right to make without the clear knowledge and approval of its constituency, it voted to make this total of appropriations, and appeal to the churches and the Board's individual friends and supporters to say whether it had acted in accord with their wish and purpose.

1923, the Crucial Year

THE Prudential Committee considers 1923 such a crucial year that it has just adopted a significant and impressive minute. It goes upon the records after weeks of conference, and after every reduction possible without permanent injury to the work has been made. It is based upon the belief that the Board would not be "playing the game" with the Christian givers, whose work this is, if it made drastic cuts before reporting the situation to the churches. The Board looks for a decisive answer by September 1st, 1923.

The minute is as follows:—

In voting to increase the appropriations for 1923 by the sum of $51,510.84, we desire to have it understood that this action is taken only because it is essential to the saving of the morale of certain missions and to the maintenance of the work as a whole on the existing basis, even after the practice of close economy. We are seeking not to advance the work, but to save it from disaster. We take cognizance of the fact that the debt of the Board has reached a figure ($180,000) beyond which it would be dangerous to go, and that the gradual reduction of this debt should find a place in our financing during the next few years. Should the gifts of the churches during the coming year prove insufficient to meet the appropriations on the above basis, and at the same time to make possible a reasonable reduction of the debt, the necessity will be upon us to reduce materially the scope of the work a year from this time, even to the closing of one or more of our larger missions.

We urge upon the Home Department the importance of acquainting the constituency of the Board at the earliest possible moment with the serious situation in which we find ourselves. By every possible means the crucial character of the year 1923 should be emphasized. Our concern is not so much as to the readiness of the churches to respond, as to our ability, in the midst of the many appeals that are being made, to get the facts of our need and of our perilous situation into the minds of the rank and file of our church membership. We have reason to believe that the Congregational people will not knowingly allow their foreign enterprise to suffer retrenchment in a time like the present. On the contrary we believe they stand ready when the situation is made convincingly clear, not only to maintain the work, but also to make possible an advance.

Specifically we would urge that each church should seek as never before to raise the full apportionment suggested under the plan of the Commission on Missions. In this way not only will the American Board and the Woman's Boards be lifted out of their present troubles, but also will our Home Missionary activities be advanced. Our hope is in a campaign of information which will reach to every man, woman, and child in our Congregational fellowship, to the end that 1923 may be a year not only of deliverance but of marked advance.

The Significance of the Situation

WHAT is the significance of this situation? What do the churches expect the Board to do? There are three considerations before the churches:—

1. The Board can be encouraged to hold things as they are. This would mean no attempt to increase the size of the staff abroad, foreign or native. It would postpone building operations and extraordinary repairs. Neither would new equipment be possible on an adequate basis. It would, of course, preclude all effort at present to keep up with the growing demands of the field, or to seize the opportunities that naturally follow success in missionary work. It would make us close our eyes and our ears to those of our big parish of seventy-five

millions who are still left without Christ. Things could be held about as they are if the churches would return to their giving in 1921, and would add enough to cover the increased cost of operation which every new year calls for. Though this would not allow for any liquidation of the debt.

Howbeit, the Prudential Committee has just assumed a budget for the year 1922–23 which is based upon this principle that the churches would have the Board hold the lines already established. The appropriations are made upon the assumption that the receipts from the churches will equal, at least, those of 1921. Additional grants during the year may swell the figures a trifle. We believe that this much at least should be done until the churches understand the situation and call for retrenchment.

2. The second alternative is to cut down the work. This would necessarily mean a big reduction in staff and work. At least one big mission would have to be closed, and the one chosen would naturally be that which could show a native church most capable of handling its national enterprise alone. That in turn would call for our giving up a field of tremendous strategic value. Our missions in Albania and Serbia have already been closed.

The appropriations for native agencies could be cut greatly, though this would be cutting the very nerve of the enterprise. Scholars could be dismissed and schools closed. $50,000 could be saved here more quickly than where missions and missionaries were involved, as the native leaders could be dropped at once and left to provide for themselves, while the American missionaries would have to be brought home and sustained until they became self-supporting. We cannot believe, however, that the churches expect the Board to cut down its work or reduce its force —not until it becomes clearer than it is now that the Congregationalists have exhausted their resources in men and money. *It is expected that the churches will make known their will in 1923. The year is a crucial one. If the debt of the Board is increased through a further falling off in the gifts of the living, the Board must acquiesce in the decision and proceed to reduce its field and force.*

3. The third possibility appeals to the pride of our Congregational unit, to the business traditions of its laymen, to the loyalty that we feel for our men and women at the front, and to our pledge to Jesus Christ. We believe it is a matter of honor that we accept the task in all its greatness and proceed to accomplish it. No longer can we evade the issue. We are not doing the job as it should be done. Shall we get out from under any large portion of it, or shall we assume our obligation to see the thing through? This is the challenge of 1923. This is the meaning of the Board's participation in a five million dollar apportionment.

THE "HERALD" TURNS A CORNER

By Secretary WILLIAM E. STRONG

THERE are fashions in other things than dress; fashions in writing, in printing, in periodicals. The transformation to be wrought in *The Missionary Herald* in the January issue calls attention to the evolution of the magazine through the long years of its history; for it is older than the American Board. To go back to the beginning, there appeared in May, 1803, *The Massachusetts Missionary Magazine;* this journal, published by the Massachusetts Missionary Society, is said to have been under the care of *thirteen* ministerial editors, a fact which might seem to account for its brief independent existence. Its first number had but one missionary communication; thereafter each issue contained from one to three pages of "intelligence" from missions at home and abroad. In 1808 the magazine was united with *The Panoplist,* a theological monthly established in 1805. The double title was used until 1818, when it was changed to *The Panoplist and Missionary Herald,* which name held till 1820, when the American Board made the *Missionary Herald* its official publication, taking it over from the private control which hitherto had shaped the magazine's fortunes and devoting it entirely to the promotion of the foreign missionary enterprise, from which purpose there has been no departure in the years since.

During its long life the *Herald* has been characteristically a religious and sober-minded journal. It has dealt with high matters; has portrayed a vast and momentous undertaking; has subordinated what was merely interesting to what was felt to be more significant and challenging. The dignity of the *Herald* was more impressive at the beginning than of late; therein suggesting the obvious contrast in the dress of the two periods. At first and for three-quarters of a century, the magazine contained no pictures or other illustrations; the type was small, the pages solid text; titles and headings were uniform and unadorned. The design was to present information to those who were seriously seeking to know the facts of the mission world, and to let the facts make their own impression.

From the beginning the magazine was highly regarded by men of vision and outreach; members of Geographical Societies, college professors, students of history and world affairs were among its readers; its subscription list included eminent names both in this country and abroad. And it was a well-known and self-sustaining publication in the days when there was no such profusion of periodicals as now. For many years it earned a profit for the Board: in 1822, after all expenses, including editor's salary, were met, the profit amounted to over $1,200. It was then a magazine of thirty-two pages, whose subscription price was $1.50. In 1833, when enlarged and "embellished" (whatever that meant), it more than earned its way, and had a circulation of over 20,000 copies.

When pictures were first introduced into its pages with a change of editors (from Rev. Isaac R. Worcester to Rev. E. E. Strong), in 1879, they were woodcuts, for the most part rather crude. Later, with the coming of the half-tone and the employment of the more elaborate devices of modern printing, the magazine has gradually become more "embellished"; its make-up has been more diversified; its typographical features, due to the craftsmanship of Thomas Todd Company, for twenty-four years its

printers, have made it increasingly attractive in appearance and inviting to read.

Notwithstanding these changes and attempted improvements, its audience has not increased; in the growing rush of life and the multiplication of journals it has held a diminished but a most loyal and appreciative company of readers. Enlarged, reënforced, with ampler backing and approach to the entire field of Congregational foreign missionary supporters, it now faces a new era in the great undertaking which it has served through 120 marvelous years.

THE 113th ANNUAL MEETING

Place: Evanston, Ill., one of Chicago's choicest suburbs, the site of Northwestern University and the home of a strong group of Congregationalists.

Church: The First Congregational, organized in 1869, fathered by Dr. Edward N. Packard, of honored memory in American Board circles; now a unit of over 1,000 active members led by Rev. Hugh Elmer Brown; a church that has ever kept in close touch with foreign missions through such missionaries as Daniel Crosby Greene and Miss Katherine Fanning, of Japan, Miss Una Jean Minto, of West Africa, and Dr. Cyril Haas, of Adana, Turkey.

THE regular sessions began Tuesday afternoon, October 24, and closed Thursday evening, October 26. The next day at noon in Chicago a great business men's luncheon was held, where Mr. Fred B. Smith and some of the missionaries spoke. On the Monday evening preceding the opening of the regular meeting, a large rally of young people was held in the new First Church of Chicago. Between the sessions the Exhibit was used in supplementing the addresses of the missionaries.

There was comparatively little business transacted. The officers who served during the past year were reëlected. Dr. Joel E. Goldthwait, of Boston, was chosen Corporate Member, and made a member of the Prudential Committee. Prof. Arthur L. Gillett and Mr. Arthur Perry were reëlected members of the Prudential Committee, and Rev. George Owen, who was invited by the Prudential Committee during the year to fill the vacancy created by the resignation of Rev. John Dennison, was elected by the Board to complete Dr. Dennison's term of service.

One of the outstanding features of the session was the presentation of $4,000 to the Board by Secretary English in behalf of the coöperating committee. This was later raised to $5,000. It is to apply upon the deficit.

THE NEAR EAST RESOLUTIONS

Considerable thought was given to the question of America's entrance into the Conference on Near Eastern affairs at Lausanne. Speakers and audience, time and time again, gave expression to deep feeling and strong conviction. In characteristically Congregational manner, however, the resolutions were left with a cool-headed committee to formulate. The result was as follows:—

"The American Board of Commissioners for Foreign Missions at a session of its 113th Annual Meeting held in Evanston, Ill., on October 26, 1922, after prolonged consideration of the situation, endorsed the following petition and directed that the same should be sent to the President and the Secretary of State.

"Knowing that no conference can commit the United States to any in-

ternational complications or responsibility except with the consent and approval of the President and the Senate;

"We respectfully, but with intense earnestness, urge and petition the President to take such action as will secure for the United States full and official representation by unprejudiced delegates in the impending Conference called to consider and settle vital questions affecting the future of Turkey and the peace and good order of the Near East.

"We urge this participation in the Conference,

First: Because of the vast investments of American life, effort, and capital in religious, educational, and charitable institutions, amounting together to much more than one hundred million dollars. The American vested interests exceed the similar vested interests of the other eight nations combined invited to participate in the Conference. We have reason to believe that these investments are in jeopardy and that unless the United States defends in the Conference the long enjoyed rights and privileges of its nationals, including religious liberty, American efforts and

A PART OF THE CROWD THAT PACKED THE CHURCH AT EVANSTON

Notice the large percentage of men

TWO OF THE MEN WHO "PUT IT ACROSS"

On the left, Rev. Hugh E. Brown, Pastor First Congregational Church of Evanston
On the right, Mr. Robert Keep Clark, Chairman Committee on Entertainment

investments covering more than a century of American enterprise will be sacrificed and the Turks given to understand that no American rights are sacred.

"We urge this participation in the Conference,

Second: Because thereby the United States will be able to demand and secure protection for its wards, namely, the hundreds of thousands of orphans and refugees who have been fed, clothed, and protected, many of them for years, by American Relief workers and at vast American expense, hundreds of thousands of whom are now confronted by new perils.

"We urge this participation in the Conference,

Third: Because the United States through the person of its President is urging American citizens to give with lavish benevolence to meet the immediate demands of starving populations of the Near East, while the only way by which we can protect past, present, and future benevolences, and put an end to the conditions which create orphans and refugees, is through participation in the Conference.

"We urge this participation in the Conference,

Fourth: Because thereby America will be able to throw the weight of her influence on the side of the preservation of civilization in the Near East and to assume a position of moral leadership against government by atrocity."

THE SPEECHES

The messages were uniformly strong—from the timely, heartening sermon by Dr. Maurer on the first evening, to the thoughtful, impressive summary by President Moore on the closing night. The message of Dr. Nehemiah Boynton, fresh from China, will not soon be forgotten. The dispassioned treatment by Mr. James Speers of the Foreign Missionary Enterprise: Its Present Condition and Future Outlook deserves wide pub-

THE FIRST ARRIVAL

Mr. Harvey Meeken, Mr. Hosmer's efficient associate. His was the task of setting up the Exhibit and of attending to the business of the team

A CORNER OF THE EXHIBIT

This feature of the Annual Meetings of the Board is being used more and more effectively by missionaries who through curios, photographs, etc., win many friends for their field and work

licity. Nor should we fail to mention the address by Dr. William E. Barton, Moderator of the National Council, or the dramatic presentation of an Every Member Canvass led by Dr. Charles E. Merrill, Superintendent of the Conference of Illinois. Dr. Arthur H. Bradford's leading of the devotional service each noon showed a sensitiveness to our needs that was most helpful.

As the report of the Prudential Committee and the Survey of the Fields prepared by the Foreign Secretaries were given in our November number, we need not speak of them

OUR PUBLICITY MAN, MR. A G. FEGERT OF CHICAGO, IN WHOM THE PRESS HAS GREAT CONFIDENCE

THE LAW AND THE GOSPEL EN ROUTE TO EVANSTON

Treasurer Gaskins (left) and S. Ralph Harlow, missionary

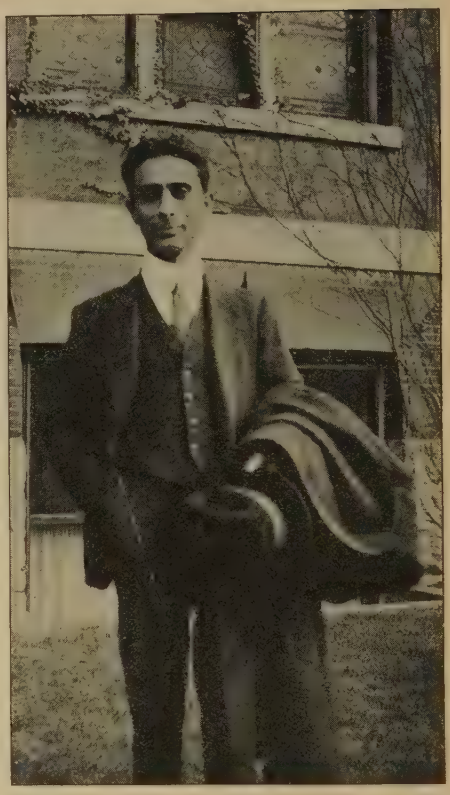
here. The Treasurer's report showed total disbursements (including debt) for the fiscal year ending August 31, 1922, were $2,081,119.30, and the receipts $1,901,079.36, leaving a total debt of $180,039.94. The Treasurer made near the close of his report this suggestive statement, "Had the individuals, churches, Sunday schools, and Christian Endeavor societies given as much this year as last, the Board would have had a credit balance of $3,789.13."

THE SPEAKERS FROM THE FIELD

We regret that we cannot give our readers the full benefit of the addresses given by the missionaries. Some of them appear as articles in this number—those that concern Shantung, for example. Some will appear in later issues. They were all of high order and deserve prominence in this report. For the most part, however, we must content ourselves with their pictures and a few quotations from their messages.

Tuesday afternoon was given over to Africa and the Philippines. Rev. Ralph L. Abraham, of South Africa, was the first speaker. He joined the Zulu Mission in 1914, and has been especially active in connection with the primary and secondary school system of the mission and the oversight of several churches. He was a member of the Board's deputation to Rhodesia that was called upon recently to study the problems of that field. Mr. Abraham is a graduate of the Pacific University and Oberlin Seminary. His subject at the meeting was "The African in the New World." He spoke of the rapid advance of the Negro in numbers, in native solidarity, and in racial pride and aspiration. He revealed the black race in the throes of a great and rapid transition. All of these spell opportunity to the Christian Church.

RALPH L. ABRAHAM



MR. GEORGE MICHAELIDES OF SMYRNA WHO GAVE NEW SIGNIFICANCE TO THE WORDS: "FAITH OF OUR FATHERS, WE WILL LOVE BOTH FRIEND AND FOE," AND "BE TRUE TO THEE 'TIL DEATH"

Mr. Arlen R. Mather was the next speaker. He had just arrived from Mt. Silinda, Rhodesia, where he has had special responsibility for the educational work of the mission. As his theme was "Under Two Flags in Africa," he spoke of the work in British East Africa and in Portuguese East Africa. He brought out the possibilities of the work among the tribes in the great field controlled by Portugal, and pointed out the strategy of occupation of the Sabi Valley, whence work

ARLEN R. MATHER

in Portuguese East Africa could best be conducted.

Rev. Frank J. Woodward spoke for the Philippines. Mr. Woodward is a specialist in islands. He first served the Board in Micronesia. Now he is located at Cagayan, the center of our work along the northern coast of Mindanao. His was an encouraging report of advance. In a year's time the membership of the central church of his station has grown to over 400 communicants, with an average attendance of 600 in the Sunday school. Boys' and girls' dormitories are providing homes for many of the government students who come from various parts of the Philippines. A hospital has just been opened by Dr. Floyd L. Smith. Evangelistic work is carried on at fourteen other places. The station has made a commendable advance. Mr. Woodward, however, pleads for the beginning of work among the Moros. Twenty years have gone by and we have not yet sent doctors, teachers, or general missionaries to these Mohammedan people. Mr. Woodward's plea for the Moros was the more suggestive to his American Board audience because of our inability to work in other Mohammedan lands.

FRANK J. WOODWARD

Wednesday morning's session on the Near East was tremendously impressive. How can we convey its message? It was difficult to remain calm while the missionaries told what their eyes had actually seen and their ears heard. At times the feeling was intense, and when our Greek friend from the International College, Smyrna, quoted the words of that hymn dearest to the Christians of that land of martyrdom,

> "Faith of our fathers, we will be true to thee until death,
> Faith of our fathers, we will love both friend and foe"—

when this hymn was quoted, with restrained passion, by one who represented those who had died rather than betray their faith, a new glimpse into the sacrificial heart of God was given the congregation. Perhaps never has the old hymn been sung with such meaning since Boxer days in 1900.

MARK H. WARD

Dr. Mark Ward's words can be quoted as the expression of the Christian missionary's attitude toward the situation in Turkey:—

"At the end of a hundred years we find many of our missionary plants in ruins, our buildings leveled to the ground or demolished beyond repair; some of them standing, but their doors sealed by the government or used for other purposes. But the result of our labors is not in buildings of wood or stone. It is in the converts to Christ. Yet where are they? How many can we count as communicants who were in darkness and are now in the light? Many, many have passed on to that better land steadfast in the faith, true soldiers of the cross. Many have fled from the country, but today those that belong to us and are still alive are few and scattered. Persecution and Massacre have claimed some of our best. We have lost heavily in officers and leaders in the army of the Lord. Are the forces of evil driving us out of the Near East? Do we face defeat there? If so, had we better not withdraw before we lose any more workers or supplies or money?

"But wait! Have we not made an impression on the people of those lands? Have we not taught the Mohammedan anything of true Christianity? Does he not know more about Christ than before our missionaries went there? Why all this opposition to the missionaries and their schools and hospitals if we are not advancing? If we are not stronger

than before, why all this persecution of Christians? If we are so weak, why do they rise up against us? If we have failed, why do they trouble themselves about us and our work? If their faith is better than ours, why do they not ignore us? If there is no good in us, why take up the sword against us; and, having taken up the sword, do we admit that we can be driven out?

"Everywhere there are signs that the leaders of the people are asking what is it that the Christian has that we have not had? How has he advanced and we have not? Is it education, Western education alone? But their Young Turk party was educated along Western lines, and often in European schools, and they have ruined the country. Those who think know these things. Some of them think it is an economic question, and are striving to build up the country. We know it is something deeper, and many are seeking as never before. Can we forsake them now, even if in their seeking after more light they turn against us and try to drive us out of the country?

"And the people who are nominally Christian. Have they remained the same all through these years? No one who has traveled through these lands recently could but feel how much closer all Christian creeds and faiths have been brought by the persecutions and trials and sufferings of recent years. As Christians we realize that there were many things that we thought very important which divided us sharply, but now we know are of no value. It is the things that we have in common that are valuable and are binding us closer together. We respect each other and trust each other more. Even now we can see the day not far distant when Christianity will present a solid front. In face of the distance that we have come during the past century and of the future ahead, can we forsake our brothers in Christ?

"Even though the night is with us and we know not what it may bring forth, must not we go forward, pressing on toward the goal and following our Master's command, whose followers we are, 'Go forth unto all the world and preach the gospel unto all people'?"

Dr. Ward is one of six children of Langdon Ward, for many years treasurer of the Board. He is an Amherst man and a graduate of the College of Physicians and Surgeons. He went to Turkey in 1915. During the war he served in the medical corps in France, and after the armistice returned to Turkey under the Near East Relief to take charge of the Harpoot hospital. He was deported from Turkey by the Nationalist Government.

Other speakers on the Near East were Rev. Ernest A. Yarrow and Mr. George Michaelides. Mr. Yarrow has been serving for some years as director general of the Near East Relief and the Caucasus. He has given up that work now, however, and come back into the regular service of the Board. After his graduation from Mount Hermon, Wesleyan, and Hartford, he went to Turkey in 1904. Van was his station. He has passed through many trying experiences and has been decorated more than once.

ERNEST A. YARROW

Mr. Michaelides graduated with honors from the International College at Smyrna and is now taking high rank as a student in Union Theological Seminary. He has suffered much himself at the hands of the Turks, and has seen his family and relatives driven from their homes more than once. He cherishes no hatred for the Turk, however.

GEORGE MICHAELIDES

The speakers on Japan were the Revs. Horatio B. Newell, Kenneth S.

HORATIO B. NEWELL

Beam, and Marion E. Hall. Dr. Newell is well known among the constituency of the Board. He is a "general missionary" *par excellence.* In addition to the care of his own field at Matsuyama, he has for many years been a member of the governing board of the mission, a trustee of Doshisha, and an outstanding leader among the Christians of Japan. No one could have been better chosen to give a review of the fifty years of American Board work in Japan. The facts that he presented at the meeting will be used quite freely during the year. Among his statements is this: "That the Board has played a foremost part in the religious and educational development in Japan can be seen by a glance at the total results of the work of more than fifty religious bodies now actively engaged in work there. Of the total of about 145,000 Protestant Christians today, 24,000, or one-sixth, are members of our Kumiai churches, not counting the 9,000 in our churches in Korea; of the 185,000 children in the Sunday schools, 24,000, or one-eighth, are gathered in our 270 schools; of the 30,000 pupils in Christian schools, 4,500, or one-seventh, are in schools in connection with our work. And all this in spite of the fact that the total number of workers in evangelistic and educational lines is but one-twenty-seventh of the whole body thus engaged in Japan."

Mr. Beam is Dr. Newell's son-in-law and something more. After his graduation from Oberlin, he went to Japan in 1917. His specialty is publicity work and the promotion of International Friendship. He has made a valuable contribution to our mission work as the editor of the *Japan Mission News.* Naturally his message at the Board meeting was on Christianity and the Peace of the Far East. He dwelt upon the Japan Council of World Alliance for the Promotion of International Friendship, which he has served as secretary. He believes in carrying on an educational campaign in all the churches on both sides of the Pacific for the elimination of racial prejudice, and believes that from the standpoint of world peace alone, America should maintain a strong force of missionaries in the Far East. "The world is becoming so small," he said at Evanston, "that we must put race relationships on our program beneath class and personal relationships."

KENNETH S. BEAM

Mr. Hall's address will appear in some later edition of the *Herald.* He has been a general missionary of the Board since 1915. After his graduation from Union Seminary, he succeeded Dr. Hilton Pedley at Maebashi, having served his apprenticeship in Tottori. This means that he has had an unusually good opportunity of learning the language and of getting close to the real Japanese people, having lived and worked in the interior of Japan. He could speak, as he did at Evanston, with telling effect on the subject, "The Power of the Gospel among the People of Japan."

MARION E. HALL

The speakers on China Wednesday afternoon were the Revs. Frederick P. Beach, Edwin D. Kellogg, Lyman V. Cady, and Frank B. Warner. Mr. Beach is head of the department of education in Fukien Christian University, Foochow. This

FREDERICK P. BEACH

university is supported by the Mission Boards of four different denominations. He went to the field in 1910, after completing his training in the University of Michigan, at Columbia, and in the Oberlin and Union Seminaries. He spoke upon "Young China and the New Era," and emphasized anew the importance of adapting our methods to the new thought and life that is shaping the destinies of the great field of China.

Mr. Kellogg, a graduate of Bangor, by the way, and a prominent member of the Shaowu Mission, encouraged us with an address upon evangelical progress in Shaowu — progress toward a mature Christian message; progress toward self-support among the churches; progress toward self-propagation attained by the churches through modern Chinese leadership. He emphasized the consciousness of the native Chinese church of her responsibility and high mission, and of her purpose to win the remaining 999 in each thousand of China's population.

EDWIN D. KELLOGG

Mr. Cady represented Shantung Christian University, another union institution in the conduct of which the Board shares. As we published his address on another page, we will not dwell upon his message here. Mr. Cady is a graduate of Grinnell College and Oberlin Seminary.

Mr. Warner comes from our Taiku station in Shansi, where he represents the splendid enterprise undertaken by Oberlin College known as the Oberlin-Shansi Movement. Mr. Warner himself is an Amherst and Oberlin man, and went to the field in 1914. He is a director of educational work at Taiku. As Mr. Cady spoke on the "Real Shantung Question," so Mr. Warner gave us an insight into the mind of the Chinese, his theme being "What the Chinese are thinking about."

The Wednesday evening session was given over to missionary addresses; one on the "Voice of the Chinese Church," by Dean Lucius C. Porter, of Peking University, and the other by Prof. Roderick Scott, of Fukien University, on "China's Greatest Need." Dr. Nehemiah Boynton closed the session in his own inimitable way with an address on "Impressions of the Far East."

Thursday morning was given over to Ceylon and India. The speakers were Mr. Arthur A. Ward, of Tellippallai, Rev. Azel A. Martin, of Dindigul, Rev. James M. Hess, of Madura, Rev. Lloyd L. Lorbeer, of Pasumalai, and Rev. Franklin E. Jeffery, of Aruppukottai. Mr. Ward, after considerable experience in Y. M. C. A. work in India, joined the Ceylon Mission in 1910. He is a supervisor of the schools of his district and a leader in all forms of work. He spoke effectively on the subject, "Carrying on in Ceylon." Mr. Ward is a graduate of Yale.

ARTHUR A. WARD

Mr. Martin, who received his training at University of Colorado and Yale Divinity School, and who is one of the general missionaries of the Madura Mission, with the task of supervising churches and schools in a large area, gave a discriminating address on "India and the New World." Like Mr. Ward, he has great faith in democratic and constitutional methods of government, and believes that the situation in India today calls for great care on the part of the missionary and a renewed application of the Gospel of Christ through all departments of missionary service. Mr.

AZELA. MARTIN

Martin believes that if England goes on steadily pursuing her policy of giving more and more autonomy to India, there will be peace and progress.

Mr. Hess is another educational missionary of the Board. He was a teacher in Doshisha, Japan, for a while, but as soon as health conditions permitted, he returned to his chosen work in the American College, Madura. He is a graduate of the University of Pennsylvania and of Chicago University Divinity School. His message was on "Reaching India's Intellectuals." Like the preceding speakers, he felt it a great privilege to be in India these days, where class after class is awakening to its opportunities. But he feels that India is in need of sane and intelligent leadership. Particularly does she need guidance during the next few years over uncharted political, social, and economical seas. Like the others, he believes that Christian mission colleges and schools have made a great contribution to India's life and thought, and that they have a still greater contribution to make.

JAMES M. HESS

Mr. Lorbeer, after graduating from Pomona College and Union Seminary, went to South India in 1915. He spoke about the robber caste, called Kallars. We wish that we had more space for his thrilling story. He calls for "more prayer, prevailing prayer; more men, spirit laid men; more money, consecrated money. Such will complete the rebuilding of Kallardom as a city whose builder and maker is God."

LOYD L. LORBEER

Mr. Jeffery spoke out of his long and rich experience on "The Christian Community at Work." He showed how, through churches, schools, evangelical campaigns in villages and in homes, the Gospel is being preached throughout South India, and that the results that appear are not only within the churches, but also to be seen in the new attitude of Indian thought. Christianity is revolutionizing Hindu thought and life, if not always directly, then certainly indirectly. That which is stirring India is substantially the spiritual unrest, and it is in this divine discontent with the past and the present and the desire for an exalted future that our hope lies. "Lest they miss their way," said Mr. Jeffery, "in this upward struggle to win the great things for India, they must have the guidance of God's spirit. The Christian Church has never faced a greater opportunity in India."

FRANKLIN E. JEFFERY

Thursday afternoon's session was devoted to a meeting of the corporate body, the election of officers, etc., and to addresses by Dr. William E. Barton, Mr. James M. Speers, and Dr. Charles E. Merrill. The evening session was given over to the students of greater Chicago. The Chicago-India band, representing the Chicago Seminary, was introduced. Other Student Volunteers were present. The session was quite impressive, and after Mr. Ralph Harlow's impassioned address on "Young America and the Call of the New World," President Moore summed up the meeting with well-chosen and effective words.

PRESIDENT MOORE'S SUMMARY

"We must take our part in the reconstruction of the world. We must give over imagining that isolation is any longer possible. We did a glorious thing in the Ottoman Empire, a thing which I do not believe that the Turks themselves fail to appreciate.

We seem for the moment in danger of losing all that we have done, because we have been as a nation unwilling to face the necessity of doing yet more and doing it in a more universal and self-sacrificing way. We are probably the only nation left which could now exert a great influence upon the Ottoman leaders and followers of the prophet. Such an influence would be the very thing which would lead to the fulfillment of the legitimate hopes of that people. Sometimes it seems as if it were the only thing which can prevent a catastrophe which may involve not merely large parts of Asia, but parts of Europe as well. A body like this has every reason to wish to stand aloof from politics either in our own country or in any other. But there are times when the moral issues are so tremendous that there is only one side for us to take.

"We have no language in which to set forth our pity for those who have suffered and now suffer the loss of every thing that makes life worth while. Even while we resolve to take a sterner part in the life of our time, we are moved to that very resolve by this compassion, by our sympathy with the suffering and our endeavor and our prayer for their relief. Surely something great must come out of the immeasurable suffering of those tortured races. And, though it is hard to see, there must be a nobler future for the Near East just because of all the pangs of a new birth which it, and we with it, are passing through.

"I have dwelt too long on this one field, our one field in which no progress has been made in this last year. And then we turn to the others and we realize how great is the contrast. In India our work is beset in some small measure by difficulties which are related to the ones I have described. The struggle of India for independence and the rising passion of the Moslems are, in some measure, only the repercussion of the Turkish struggle. Here, too, the future sometimes seems dark. Yet in itself this year in India has been one of our brightest. In China, it has been one of the best years, if not the very best, we ever had. In Japan, we have more than kept our place in the great national movement. In Africa, almost everywhere our work has gone ahead by leaps and bounds. In our own country, we have certainly held our own place in the heart of our churches. Despite the claims for our own country's institutions, despite the huge sums given for foreign relief, which after all largely comes from the same sources from which our own missionary money comes, and despite some expenses of our year which were very heavy and which could not be foreseen, we have financially almost held our own. We have not indeed paid off the second third of our debt as we had hoped to do, but we have added only slightly to it, despite difficulties as great as any we have ever met. The love and trust of our churches is the great asset of our Board. And that trust I think we may fairly claim to have maintained. The relation to the other Boards and societies, organs of our Church in its benevolence, is better than ever before, and we cannot but give thanks for the year, despite so much that is dark in it. We cannot but cherish faith for the future even through the clouds of that which we sometimes must fear. A few years hence perhaps we shall see that we have been led of God in ways we knew not of, and shall rejoice with those with whom we have suffered the loss of all things as it sometimes seems in these days. God grant that it may be so!"

EVANSTON AND THE MISSIONARIES

We should not close this account without quoting from a letter recently received regarding the pleasure experienced by our hosts through contact with their guests, the missionaries. It is from Miss Alice Keep Clark, who, as chairman of the Hos-

pitality Committee, won the sincere gratitude of both guests and hosts:

"When I took the chairmanship of the Hospitality Committee last spring, I considered it a serious responsibility. It seemed to me that to receive into our midst the large number of guests, especially the officers and missionaries, was a great privilege for the families of our church. As it was best for the majority of the officers to be in hotels, I counted on the splendid group of missionaries for special inspiration in the homes. I heard, and I am hearing, things like this:—

'I wonder why you gave me the most interesting missionary of all. My children were wild about him and hated to have him go. I didn't get his home address in this country. Will you find out for me where it is, for I want to send to his children copies of some of the books my children love.'

Again—'The first night I had invited a few friends for dinner, and not having met my missionaries, I thought I would follow the usual plan and let them go out for their meal. However, I changed my mind, and later in the evening Billie said to me: "Let's have them every night for dinner. They're fine!" '

Another woman remarked—'I can't tell you how I enjoyed my guests. My children were keen about them, and they will always treasure the slips of paper upon which are written their own names in Chinese.'

Mrs. A. said—'My children were spellbound as they listened to the stories our missionaries told. An impression was made they will never forget. It was like an Arabian Nights' entertainment for them.'

From another—'You know my father has never been particularly interested in foreign missions, but I wish you could have listened to the conversations that he and Mr. ——— carried on. I wonder how we chanced to draw that brilliant man? He sent us such a charming letter of appreciation.'

One missionary and his wife—due to a slip of mine—were not sent to the family that expected them, but to another that had pleaded for 'one missionary at least.' Finally it was arranged that both families could share these desirable guests. They slept and breakfasted in one home and dined at the other.

Our director of religious instruction tells me that in questioning various groups she found that a large majority of them had studied the exhibits with intense interest, and many of the high school group were enthusiastic over the Young People's Rally. Proud, indeed, were the children who could raise their hands in response to the question, 'How many of you had missionaries in your homes during the meeting?'

There may be nothing in this attempt to answer your questions, of which you can make use, but I hope you realize what delightful guests the missionaries were. As a matter of fact, neither I nor any member of my helpful committee have heard any words but those of pleasure from the hostesses concerning the guests assigned to them, from the corporate members down to the 'some minister from a small town,' especially requested by one of our women. We are all glad that the Board came to Evanston for the Annual Meeting."

WHAT ABOUT THE FUTURE IN SALONICA?

By Rev. J. RIGGS BREWSTER

Mr. Brewster, who has been in Greece since 1915, had served already in Smyrna for three years. He brought to the annual meeting a "Message from Thessalonica" based on the old accusation, "They that have turned the world upside down are come hither also," and quoting many instances to show the need in Greece of spiritual and moral leaders from her own ranks and from abroad. His closing paragraphs follow:—

RIGGS BREWSTER

THE recent military defeat has brought a political change, and that means a religious change since the State Church is an appanage and instrument of the government.

The more liberal men of the country will again come to the fore. Many of them favor the Bible in the modern language, preaching in the churches, and Bible teaching for the young. Many favor a more thorough education of the young in the modern language, instead of asking the child of eight to study the language of Plato and Xenophon. These men realize that their national salvation depends on the moral as well as the mental advancement of their people. They want to stress character-making in their schools as we do in ours.

When we look to Greece's neighbor to the north, we see that her military defeat at the end of the Great War has been her salvation. She was forced to demobilize, and her men went to work gladly, thankful to be released from the terrible military machine.

The reins of government in Greece will, we trust, be taken from the hands of the militarists and placed in the hands of men who will now be free to make their chief care the material and moral prosperity of the country.

Greece has not merely her own to care for, but into her borders have poured thousands of homeless refugees. The fact that America has taken upon her broad shoulders the care of many of these refugees will make Americans *personæ gratæ* in the country for many years. We shall have doors opened to us because of the evidence shown of our practical Christianity in our disinterested giving.

The mingling of Asia Minor Greeks with those of the mainland will undoubtedly be salutary. Many of the most liberal-minded Greeks have lived in Asia Minor and Thrace. Many true Christians from Asia Minor will be transplanted by persecution into Greece and will surely make their influence felt for good. "They that were scattered abroad went everywhere preaching the Word."

A colony of Greek Evangelicals from the Black Sea coast settled two years ago in some villages an hour's distance north of Salonica. They have established their own school in a Red Cross tent and have their own preacher, and are having an uplifting influence on their own fellow-Greeks and Moslems.

The devoted Christian students from Smyrna and the interior, who are now scattered abroad, must of necessity express their Christianity in their words and lives. What trials they have had to bear, because of their loyalty to Christ and their nation, we can little imagine, but we may be sure that God can use those scattered and persecuted remnants of a glorious race to help in the bringing in of a New Day for the land where Paul and Silas, Luke and Timothy, Jonas King and Dr. Riggs lived and labored for Christ.

Do not these voices join with the clarion call heard by the Great Apostle to the Gentiles on the fields of ancient Troy, "COME OVER INTO MACEDONIA AND HELP US"?

THE GOSPEL VICTORIOUS UNDER FIRE

By Rev. JAMES K. LYMAN, of Marash, Turkey

JAMES K. LYMAN

An alumnus of Whitman College and Oberlin Seminary, Mr Lyman went to Turkey in 1913. He has carried on in Marash all these nine years. He saw the deportations of 1915; he went to the rescue of Olive Vaughan in Hadjin, where she had held on alone for three years He witnessed the atrocities under the Nationalists in Cilicia in 1920; and he went through the siege of Marash. He has been the strong friend and comforter to countless people in their distress. His words at the Annual Meeting were to his hearers as if a flame had passed over them.

THE Armenian Exiles returning to Marash in the spring and summer of 1919 were possessed of a missionary spirit that should put us to shame. In six months' time they had reorganized and were supporting their schools and churches, and were sending 110 girls to college and a smaller number of boys. The First Church had assumed part of the support of the pastors for Fundajak and Zeitoun; the Second Church had undertaken the support of the pastor for Geben; while the Third Church was planning a similar work for Dungeli. Two men were giving time to work among their Turkish neighbors. Their converts were the beginning of a Turkish church in Marash, and from them came the first Turkish martyrs to the Cause of Jesus Christ. These two workers were among the first to be killed when the trouble began between the French and Turks in the spring of 1920. These same exiles were demanding the reopening of the Marash Theological Seminary to train their sons for the ministry. These poor people represented the churches that had lost from one-half to two-thirds of their members by the massacres and deprivations of the exile of 1916 and 1917.

After the massacre of 12,000 Armenians in the Marash district, the destruction of most of their homes and all but one of their churches in the spring of 1920, and while the remaining 10,000 Armenians were largely homeless and destitute, the Protestants rallied and organized a church from the members surviving from the three churches. They soon had two preaching places and were again doing constructive work. They organized an all-member canvass to know the spiritual and moral status of every member. The faithful were encouraged, the cold and indifferent were exhorted, the backsliding were pleaded with, those persisting in sin were cut from the membership, and the church brought to a higher moral and spiritual level.

A revival broke out among the orphan children, transforming the lives of many and making a profound impression upon the people in the city. Little children with tears streaming down their cheeks were heard pleading with God for those who had killed their fathers and mothers, brothers and sisters.

Evangelistic services were held in the refugee centers, where many consecrated their lives anew to the Master. A group of young men are now asking help from us to prepare themselves for the ministry with a view to showing the love of Jesus Christ to those who have murdered their fathers and mothers, brothers and sisters.

When the French withdrew from Cilicia in 1921, all the Armenians that could fled for their lives. Many are now in refugee camps in Syria and Palestine. Not a few of our boys were in Smyrna. When I came through Syria in June of this year, I found that the refugees from the cities and towns of Cilicia who had

found their way to Beirut had organized a church and obtained permission of the Presbyterian Mission to meet in the Presbyterian Church of Beirut. There they were having preaching service, Sunday school, and mid-week prayer meeting, even though most of them must walk more than a half hour to reach the church. They had organized a school for their own children with the help of the Y. W. C. A.; they were conducting a day school for the children of the poor people in the refugee camps; they were holding a thriving Sunday school for the children of the same people. They had evangelistic services two or three times a week in the camps. The women of the church were holding a meeting for the women of the camps and another for the blind. One of the doctors, now a gray-headed man scarcely able to keep the wolf from the door of a large family, was giving over half of his time to caring for the sick people in the camp. The Presbyterian missionaries have been amazed at the initiative and self-sacrificing enterprise of these Armenian Christians from Central Turkey Mission.

We need to remember that the Protestants form only a small part of the refugees that are found in Syria and Palestine, and that many of these are gathered in camps where they have but the poorest kind of shelter and insufficient food and clothing, and little or no chance to earn a livelihood. But they have seen the great opportunity for service and are doing what they can to meet it. They did not ask for relief; they asked that they might have an American Board missionary to superintend the evangelistic work in the camps; that funds be found to make effective this work, and that in some way a conference of their pastors be arranged. So great is the need for the Gospel of Jesus Christ in the camps that they place it before the need of shelter, food, and clothing. The people that we were unable to reach in the towns and cities of Cilicia are in the camps, not only accessible, but eager to hear the Gospel message. Shall we not praise God for this remnant of the churches the American Board brought into being? Shall we fail to extend the helping hand to these children of ours in their time of need?

And what shall we say of those who have given their lives to give the Gospel to their Turkish neighbors? What shall we say to those young men who want to prepare themselves to undertake the task that these have laid down? What will we say to our missionaries who are eager to extend the Kingdom among the other races of the Near East? Shall we say that it is dangerous business, and we better wait for more settled conditions, and for a more favorable government? Did Jesus stop to ask if it was dangerous to bring us the Gospel? What if some of us do lay down our lives to take the Gospel to the many peoples of Turkey? Did not Christ lay down his life to give us the Gospel? Are we of more value than he, that we should not risk all, that these who sit in darkness should have life? Have we not a sense of responsibility to the One who said, "Go ye into all the world and preach the Gospel. . . ." Does not that spirit well up within us which says, "Yes, Lord, by thy grace and thy power this shall be done"?

WHAT THE CHINESE ARE THINKING ABOUT

By Rev. FRANK B. WARNER, of Taiku, China

RANK B. WARNER

An Amherst and Oberlin man, Mr. Warner comes from Taiku, in Shansi Province, where he represents the Oberlin-Shansi Movement. He is a director of educational work and has special supervision of teacher training. He comes in contact with Young China's many phases, and his words at the Annual Meeting gave cause for deep thought to many friends of China.

THERE are movements going on in China that are much more significant than the political changes that we read about in the newspapers. They have to do with the spread of Western ideas among the rank and file of the Chinese people. There have sprung up in the last two or three years scores of new periodicals—at the last account as many as four hundred new weeklies, monthlies, or quarterlies are in circulation and penetrating a large proportion of the schools, shops, and homes of the nation. These are written in an easy vernacular and their avowed purpose is to spread Western ideas and to discuss their relationship to China's need.

What are some of these ideas? I would say that in addition to much that is well tried and good, nearly all the latest fads of scientific, literary, and social thinking are fully and freely disseminated and discussed. A list of names constantly appearing in these magazines will indicate the wide variety of ideas. They are Ibsen, Bernard Shaw, Maeterlinck, de Maupassant, Tolstoi, Kropotkin, Marx, H. G. Wells, Bertrand Russell, etc. The ideas of these men and many others are discussed editorially both in sensible and in fantastic ways, but all the discussions are free and fearless in the application of these notions to Chinese life.

The spirit of criticism is rife. Home and family life, courtship and marriage, ancestor worship and all superstitions and religious beliefs, government and political institutions, the philosophies and cherished traditions of the ancients, all the institutions which have for centuries been held sacred by the Chinese race are now the subjects of fierce attacks. One recent periodical says that the specific social duties of the moment are (1) to break down all blind faiths and superstitions; (2) to overthrow all class distinctions; (3) to advance universal education. Another says, "The relationship between parents and children in the old family is something too autocratic to survive in a democratic society."

Another writes: "The life of marriage as known of old is no marriage; it is only slavery and bargain. It is not worthy the name marriage. What is marriage? It is the meeting of two minds. Hence, love should be of primal importance. Love should not be interfered with; hence, should be free. Since there should be free love, there should also be free divorce."

The question is asked, "What is the use of government?" and the more sinister one, "What is the need of government?"

Women are likewise seeking emancipation. To obtain it, one sets forth the following procedure: (1) Abandon all sex distinctions; (2) establish equal education for both sexes; (3) organize a woman's union (like the labor unions, to strike for their rights); (4) remove restrictions from social intercourse; (5) reorganize the family; (6) open all industries to women; (7) grant them economic independence, etc.

One normal school teacher writes that "the contention that woman's business is confined to the home

is untenable, for in ancient times, when men were allotted the work outside and women inside, it was only an accident and not a rationally considered action; hence, the custom should not be followed forever. Moreover, work outside the household has been done by women in Europe and America just as well, if not better, than by men, and it has been proven that men can do better cooking and sewing than women."

Young China is not content simply to raise these questions; it is in the mood to embrace almost any experiment which holds promise of answering them. Christian leaders of students in China are constantly confronted with such questions as these: "What proof have you that there is a God? What do you gain if there is a God? Is not religion a past issue, something that served humanity during a certain stage, but is now outworn? Can you be a Christian without believing in God? Cannot Christianity absorb or include Buddhism and Confucianism? What proof is there that Jesus is God and not a saint like Confucius? Did God create Satan? If so, why?"

Attitudes toward religion vary, from the eager study and preaching of it as the only hope of China, to rabid attacks upon it as the source of all the world's ills. Christian missions in China represent the best ideas in Western civilization. These are now engaged in deadly combat with some of the worst. Which will dominate in the changing and developing life of China?

THE VOICE OF THE CHINESE CHURCH

By Rev. LUCIUS C. PORTER, Peking Union University

Son of a missionary in North China, Mr. Porter was educated at Beloit College, Yale and Union Seminaries, with post-graduate study in Marburg and Berlin, on a Yale scholarship. He went back to China under the American Board's appointment in 1908; and is now Dean and Professor in the College of Arts and Sciences of Peking University. He has been invited to spend his furlough in organizing a Department of Chinese in Columbia University, and will probably remain in America till the new department is successfully functioning.

LUCIUS C. PORTER

THE voice of the Chinese Christian Church has been heard. Christian missionary work in China has been successful to this point, at least—that Christian Chinese have come to self-consciousness; that they are conscious of their own, individual and original Christian experience; that they have given to that experience distinctive and vigorous utterance. The National Christian Conference held in Shanghai, May, 1922, was the occasion for that utterance. For the future, the Christian work of Westerners in China must take account of the Chinese Church; must hear and ponder over the message of that church.

What was the National Christian Conference? A gathering representing 400,000 Chinese Christians connected with Protestant Christianity, and six to seven thousand missionary workers. Contrast this conference with previous conferences. Those were gatherings of Westerners only. In the 1,100 members of this conference, Chinese delegates formed a majority. The chairman was a Chinese. The chairman of the Business Committee was a Chinese. A majority of the speakers were Chinese. With reference to China it was truly a "national" gathering.

Among the commissions which had prepared material for discussion was one on the "Message," the Christian message to China. This commission was formed entirely of Chinese. Through this group of Chinese prophets and apostles what has the

Holy Spirit said to the world-wide Christian churches?

1. The Chinese Church pleads for a UNITED church.

"We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West. . . . Denominationalism, instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.

"We recognize also most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the united church that can save China, for our task is great, and enough strength can only be attained through solid unity.

"Therefore, in the name of the Lord, who prayed that all may be one, we appeal to all those who love the same Lord to follow his command and be united into one Church, catholic and indivisible, for the salvation of China."

What a voice! Chinese Christians appeal to us to remove the obstacles which our history has produced and for the continuation of which we are responsible; obstacles to Christian unity which make difficult the saving of China by Christ.

2. The Chinese Church pleads for an INDIGENOUS church.

They claim the right to a spiritual home not alien to their racial inheritance, and not foreign to their native spiritual experience. They do not wish the uncritical acceptance of Western traditions. They cannot be merely imitators of their foreign teachers. Vital life must spring from native and original sources. Live Christianity in China must come from the Chinese heart. The Chinese Church must express, under the inspiration of Christ's guidance, the spiritual life of China, a life which follows out a tradition and a cultural experience older than that of the West, and fully as rich in depth and variety.

3. The Chinese Church longs to be a "faithful interpreter of *Jesus Christ.*" An American visitor at the conference characterized it as the "most Christo-centric convention" he had ever attended. Some of the brethren express the fear that it was too "liberal." Shall we fear a church that longs to put Christ first "in his uniqueness, his all-sufficiency, his dynamic power and saving grace"? Shall we fear Chinese Christians who want their church to be "a fearless fighter against sin," "a flaming prophet of God," "obedient to the Holy Spirit," "a worthy teacher of the Bible"?

4. The Chinese Church longs to be "a *genuine servant* to the Chinese people." The Christian message in China must relate to an unjust economic order, and an unrighteous political *régime.* It is conscious of the crying need for social regeneration. It seeks to "mobilize all forces to work for the regeneration of the home, of economic conditions, of political standards, of educational, industrial, and commercial life, in thought and in practice, through the spiritualizing power of Christ."

5. The Chinese Church pleads for INTERNATIONAL BROTHERHOOD.

Appreciative of the spirit of brotherhood expressed in Christian work and missionary effort, the Chinese Christians cannot fail to express regret for the unchristian attitudes of Western governments in their political policies which have led to repeated national humiliation.

True brotherhood will be expressed in friendship and service, in the recognition of equality in service, in the encouragement of understanding and appreciation between races.

The Chinese Church feels that it may through "the wonderful gift of the peace-loving nature with which God has endowed the race" become a special witness to the world, and a special messenger for peace.

These are but a few of the significant elements in the Message of the Chinese Church. As we hear this voice, what shall we answer? The future of the Christian movement in China depends on whether or not Western Christians can say with de-

votion and sincerity, "The Chinese must increase, we must decrease."

Can we trust the Chinese with the task of Christianizing China? Unless they do the work it will never be done. It is for us to relate our offered help in such form as to encourage Chinese leadership and control.

We must respond to the voice of this infant Chinese Church with cordial welcome. We must demonstrate our conviction that the very Spirit of the Lord speaks through that voice. We must recognize that the only principle we can follow in relating ourselves to this church is this —The more we give the more we shall keep. The problem of the foreign missionary work in China in the days to come is this—Can the worker and the contribution of money which he brings be made lovingly subordinate to the Chinese leaders of the Christian cause?

THE REAL "SHANTUNG QUESTION"

By Rev. LYMAN V. CADY, of Tsinanfu, China

Shantung Christian University at Tsinanfu is a union institution in which the American Board has an interest and in which Mr. Cady has been, since 1920, Professor of Theology. Mr. Cady was born in Illinois, is a graduate of Grinnell College and Oberlin Seminary, and is one of the "Grinnell in China" group. He has been in China since 1916.

LYMAN V. CADY

REAL progress is being made on the Shantung Question. The pact reached at Washington was general in character. With the scene of negotiations transferred to Peking, the Chinese and Japanese delegates are engaged in the real work of reaching concrete agreements. Japan has lived up to her promise and has withdrawn her troops from all but the eastern end of the Shantung railroad. The Chinese government at Peking organized a special bureau for the rehabilitation of Shantung and called to its head Dr. C. T. Wang, an eminent Christian and one of her two envoys at the Paris Peace Conference. He created a special police force with two hundred of General Feng's Christian soldiers as its nucleus, to take over the policing of the line formerly held by Japanese soldiers. Now December 2nd is announced by the Japanese delegates of the Commission as the date on which the last of their soldiers will depart, and the sovereignty of the Kiao Chou territory be handed back to China.

The economist, however, would say that, after all, this is not the "Real Shantung Question." Agreement on the valuation of Japanese improved properties, wharves, etc., which China must take over in addition to the purchase of the railroad at the figure set by the Reparations Commission of fifty-three million odd gold marks, offers many knotty problems to the Commission. Granted that these are all settled, how is bankrupt China to find the funds to redeem her province from economic domination by Japan? Chinese propose that the amount be raised by popular subscription, but can it be done?

Here I make bold to assert that the "Real Shantung Question" arises. There is wealth enough I believe in China even for this large task. But are there sufficient resources of unselfish patriotism, mutual confidence, and sufficient numbers of trustworthy men to carry through such a project? The fundamental question is a moral one. The truth of this statement is evidenced by the display of petty provincial jealousy of Dr. Wang on the part of Shantung men who would have liked to make spoil of the bureau devised for the redemption of their province. Even Dr. Wang has been flooded with requests for appoint-

ments of friends and relatives and friends of relatives to soft jobs in the bureau. There are no soft jobs to be had with him. In fact, to few men could Peking have dared entrust this difficult task, because of the prevalent lack of integrity in public life.

The Shantung Question, therefore, represents China's problem in the concrete, her need for the formation and reformation of character, for the creation of a Christian moral sense and the empowering of unselfish ideals. China's economic self-mastery marks time till her leaders can win moral self-mastery. To the solving of this true Shantung Question we friends of China in America can address ourselves without fear of political complication. Indeed, the significant movements in China today are not political. Politics is but a froth of personal and factional struggles for power. The truly significant things are to be found in the spiritual and intellectual and economic changes that are coming so rapidly in China. Among these the Christian movement plays a very important part.

FORTY YEARS OUT OF THE WILDERNESS IN SHANTUNG

By F. F. TUCKER, M.D., of Tehsien, China

BEGINNING at Pangchuang (fifteen miles south of Tehchow) forty years ago, the work of the American Board has indeed grown, and in recognition of the foundation work of such as the Porters, the A. H. Smiths, and others, including stanch Chinese, not a few, a looking backward was indulged in last May.

With twenty-five delegates present, fresh from the epochal National Christian Conference at Shanghai, attending the council meetings of our mission, held the same week, it was not strange that discouraging notes should be few, despite the prospect of lessened income from the home base —the churches of America. Nothing can daunt faith, and inadequate allowances cause the front line trenchmen and trenchwomen to determine to make better and more bricks, regardless of the absence of golden straw.

Dr. and Mrs. A. H. Smith were among the first to get through military blocked railways. Met with an automobile, and driven to the mission premises, how different were the schools, hospitals, etc., with their electric lights and telephones, from their arrival at Pangchuang forty years ago! Then by houseboat and cart it took ten days or so to come from Tientsin, in place of as many hours!

Old Mrs. Chang, sole representative of the earliest days of the work, was present at the gathering, and the Porter Hospital rejoices in having her daughter as one of its physicians. Dr. Hilton Pedley and Mr. Frank Cary, of Japan, and Mr. Obed S. Johnson, of Canton, were among our helpful visitors, and we did indeed rejoice when Miss Gertrude Wyckoff was able to reach Tehchow from the United States just before the close of the council meetings. After seven years in the homeland she again takes hold of the lever, and will further the work among women. The same church bell that had joyfully pealed out welcome to many at Pangchuang and Tehchow rang vigorously again on May 19th in welcome. Cast on the bell is the command to "Ring in our Christ that is to be." This is our task. Even though money and men are lacking on the mission field, and so spread out that there is hardly a "trace" in many a needy place, may our prayers, in definite form, be spread all the thicker!

Pastor Wang, of Peking, preaching the ordination sermon, urged us all

to "be fit" spiritually; and the race to win the Chinese to Christ calls for every ounce of energy one can put into it. Pastor Kwan made it clear to the business men that what we are doing for the community is on account of the Prince of Peace.

What has this community not been through, beginning with the slow opening of the creaky doors: persecution, followed by famine, and the Boxer Cataclysm of 1900; the Pangchuang buildings, of all mission property in North China, being unmolested. Floods came in the new location, as well as the old, and famine again, with pestilence in the form of cholera and plague, not to mention revolutions when the city of Tehchow looked (as in recent days) to mission premises as a neutral haven —but amidst it all heaven is better understood and the present-day Christian and non-Christian alike learn that heaven may be within one's self, and is attainable.

LINTSING, TWENTY YEARS AFTER

By Mr. ERNEST W. HOULDING

As a small boy, I lived in Lintsing for a couple of years just before the Boxer Uprising of 1900. I have now been here again for two years. The two-decades interval shows a remarkable change, a change for the better that is most heartening. In the face of peculiar difficulties, due particularly to the famine of last year, I have had no better weapon against discouragement than the recollection of how things used to be in Lintsing.

Standard Oil and matches are no longer novelties; local crops of cotton, peanuts, and grain have been improved through better seed; and the products of the region find a higher-priced market through the opening of foreign commerce, but on the whole the advance has not been shown in material lines. The silting up of the Grand Canal just south of here, and the building of the two trunk lines of railway, the Peking-Hankow and the

THE OLD MOSQUE OF LINTSING

Tientsin-Pukow lines, one fifty miles to the east, and the other seventy miles to the west, have left Lintsing high and dry commercially. Probably even before the famine there was less

AN AUTOMOBILE IN A LINTSING STREET
"It worms through the narrow places"

wealth in the city than twenty years ago. Modern machinery has not reached here, save for the hand cotton-gin and the sewing-machine, and a platform scale or two. No, I must here mention the Ford car that the station has recently acquired; and last spring, in connection with the American Red Cross relief, several cars were through here. I dare say that was the most startling innovation the people had seen in much more than twenty years. Our usual means of transportation is still the cart, the wheelbarrow, and the sailboat—quite unchanged.

Increased material prosperity is coming to Lintsing more slowly than to other places in this part of China. It is not there that I note the improvement. Perhaps the change could best be described as one of "atmosphere." A new-comer here would be loath to believe that the smells of some of the streets had ever been worse, and yet I would maintain that even the literal atmosphere is better. The streets are cleaner than they were, and there is less of dirt and disease in evidence. The infanticide, the inhuman punishment of criminals, loathsomely diseased beggars on the streets—these things that spoke of gross callousness in the human heart —have disappeared. During the famine the wealthy and influential showed a public charity, which, however far it fell short of what Christian America is doing for the suffering of the whole world, nevertheless is a decided advance from the old attitude toward wholesale death as a providential provision for other over-crowded populations.

I am still called "foreign devil" on the street, but only by the little children, who would cry "Chink" after a Chinese in your city. The dislike and ill-will that that term used to express, and sometimes found vent in clods of dirt thrown after us, has passed. The people may mostly be indifferent to us, or in doubt as to our motives in being here, but they are not unfriendly. And in numbers beyond

ON THE TURN AT THE CITY GATE
Lintsing

what we can care for, they want to receive what we have to offer.

This makes a vast difference in the nature of the mission work. My impression is that the medical work was the most important line in the early days of Lintsing station, and that be-

NORTHWARD FROM THE CITY WALLS OF LINTSING

It has been a desolate, waste place since the days of the Taiping Rebellion

cause it formed so effective an opening wedge in winning the confidence of the people. Next important was the distribution of the printed Gospel by laborious touring of the country and selling here and there where a crowd could be gathered and induced to buy. Now this is quite a secondary matter, and the medical work is for its own sake, rather than to open a way for evangelism. Indeed, our mission force is not enough adequately to care for the Christian community already established, and on every side more open doors for leadership invite us than we can enter.

In '98, the mission premises consisted of an acre or so near the "Old North" mosque with two foreign residences, and across the street the hospital in several small buildings. Nearer the main part of the city was another yard where a Chinese house had been made over with a wooden floor and glass windows, and there we lived. Quite often I made the short trip to the main compound, or the children there came down to visit me, but always with an escort. Our rambles sometimes took us a little way into the country, but we never ventured into the city off our beaten path.

Particularly do I recall the increasing sense of oppressiveness during the winter when the Boxer storm was brewing. My childish impression was of two small spots of light—the yards where the missionaries lived—in a great realm of darkness. We left shortly before the Boxer Outbreak. The other three families left at the same time—all the missionaries in Lintsing except Mr. Perkins, who stayed by his post until all but too late to escape.

I passed through Lintsing three years later. The city yard where had been our home had not been burned for fear of a general conflagration, but it had been looted clean to the very doors and windows. Where had stood the residences and hospital was waste land littered with brickbats. There was but one bit of green—a tree was shooting up again from a root that had not been dug out. I could not, in tramping about, assure myself just where the houses had stood, so complete was the destruction. Only a root had survived. In the face of such complete wiping out of the beginnings of the work, the extensive plant I saw on returning in 1919 was very significant. It meant that the homeland supporters of this station thought Lintsing worth while putting again on the Christian map; it meant that Lintsing itself was at last awake to the Christian message, and the branch so hardly begun, so completely destroyed, and then at much cost started again, was taking firm root.

PRESIDENT WILLIAM M. ZUMBRO, OF THE AMERICAN COLLEGE, MADURA

THE Madura Mission, the Church of South India, the British and Indian leaders in education within the Madras Presidency — these and more the world over have sustained a great loss in the death of President Zumbro, of the American College, Madura, October 17. Another one of the Board's leading educators has been taken, after less than thirty years of service on the field. His was a life of great usefulness, however, and though he died at an age (fifty-seven) when men nowadays are just reaching their prime, he had accomplished results seldom granted men of advanced years. His life was indeed a well-rounded one, and the monuments he erected will stand long as memorials to one who, in spite of physical handicaps, built deep and abiding foundations.

MR. ZUMBRO

We can do no better than quote from two of President Zumbro's colleagues who are at present at home on furlough, Rev. F. E. Jeffery and Prof. James M. Hess. The former represents those who knew Mr. Zumbro the longest on the field. He gives also the view of the Madura Mission as a whole, and of the Indian Christians as well. Mr. Hess reflects the feeling of the faculty of the American College, and also, in no small degree, the sentiments of many educators throughout India.

MR. JEFFERY'S ESTIMATE

"The Rev. William Zumbro, who began his missionary career in Pasumalai, South India, in the year 1894, as teacher in the college and high school of the American Madura Mission, was one of the most delightful missionaries I have known. He was winsome in his personality, broad minded in his judgments, and always approachable. Though he was decidedly an educationalist, he was sympathetic with every form of mission work. His sound judgment and kindly spirit made him a valued committee man. He was repeatedly appointed to the most important of the mission's committees. Though a strong personality, he held the friendship of all.

"He was a most persistent man in his work. In the earlier days of his college work, when it was difficult to finance even the Second Grade College as it was then, he began to dream of a First Grade College! On occasion he would have to carry on, not only the administration and his own class work, but the class work in other departments, because there was not money in hand to secure suitable teachers. This necessitated working from early morning till late at night. But he persisted and succeeded.

"Under his urge the Second Grade College located at Pasumalai, three miles away from the Madura city opportunity, was transferred to Madura and was raised to a First Grade College. Then came the struggle to secure college buildings and equipment. Those were days and nights full of labor! In purchasing and laying out the ample campus, planning and erecting commodious buildings, buying equipment, the organizing of a board of trustees in America, etc., he was the moving spirit. And through it all he carried on his class work!

"He was an honored member of the Senate of Madras University; a councilor, nominated by the governor of Madras Presidency, on the Madura Municipal Council; he was appointed by the Madras Legislative Council as one of a committee to draw up recommendations for the revision of the whole educational system of the Madras Presidency, and he was chosen to serve on the All-India Committee to check up Plans and Estimates as called for by the Inter-Church World Movement. On duty as a member of this committee he traveled throughout India, visiting all American missions.

"Such was the life of a busy and efficient missionary. To accomplish his many tasks, it was necessary for him to carry his work with him on his vacations. He seemed as busy on his holidays as when college was in session. And, best of all, through all his constructive work one saw the spirit of a devout Christian evangelist! In the home he was a tender husband and a wise father."

MR. HESS'S TESTIMONIAL

"The American College and President Zumbro are synonymous terms. It will never be possible for those who knew him to differentiate. The wonderful institution which he organized and built as a monument to Jesus Christ in India was the result of his vision, his statesmanship, his sacrifice, and above all his prayers and Christian devotion. He lived to see it grow from a weak second grade college of 12 students, without an inch of ground or a building to call its own, to one of very first rank, with 460 students, a campus of 40 acres, and four beautiful buildings; in short, a mighty Christian influence on the frontier of Christ's far-flung line.

"To know Mr. Zumbro was to love him. To us younger members of his faculty and to his students he was sympathetic counselor, loving friend and father. Mere association with him meant much to us younger ones, for we are better men because of it. His spirit of Christian fairness, justice, and devotion was contagious. He always gave the Christian extra by going the second mile. We could not be long in his presence without catching his wonderful spirit. He was always one of God's chosen Christian gentlemen. In his death the church, the mission, the missionaries, and, above all, the Indians, have lost a devoted friend. Madura can never be quite the same without him. His life is a challenge for greater service, greater devotion, greater sacrifice."

FORMER PRESIDENT WASHBURN'S WORD

Mr. Zumbro's predecessor in the presidency of the American College, Rev. George T. Washburn, D.D., now of Meriden, Conn., sends a word of appreciation and tribute, which we add to this account of the noble and unselfish work of a devoted missionary.

Dr. Washburn says: "Mr. Zumbro was a man of sound judgment, clear sight, wide outlook, an indefatigable worker, and heartily devoted to the work to which he was assigned and for which he had trained himself. His first choice had been work in China; but like a soldier he held himself ready for any duty. It was a pleasure to work with such a man and to share in his modern training and experience. He was my choice as to my successor.

"But Mr. Zumbro's development has come in these twenty-two years since I left India; the man had been growing, as well as his work; growing in every capacity as a man and a worker, growing in public esteem. Whoever writes the story of these twenty-two years will tell of one of the ablest, the most devoted, the most laborious missionaries the Board has ever commissioned."

THE BURIAL SERVICE

On the morning of October 18 the body was brought in procession from the college to the East Gate Church, where the service, led by Rev. J. S.

Chandler, was partly in Tamil and partly in English. It was held in the presence of a great crowd of students and Christians. The English judge and other European officials, the Indian chairman of the Municipal Council, and other Indian officials also came.

The procession to the cemetery was very long and traversed the city, as the cemetery is at the West Gate. College students acted as bearers, drawing the carriage on which the body rested from the church to the cemetery, where Rev. J. J. Banninga conducted the burial service.

LOCAL COLOR

By Auto in Shantung

"There were narrow gates in the walls of all the cities through which we passed. Fancy how comforting it was to hear that a Ford had recently stuck fast in one of them! And the bridges! My escort's cook and doer of odd jobs would descend, get in front of us on the bridge, and give minute instructions as to how many hundredths of an inch we could go to the right or the left if we were to cross the water dry.

"When the first autos went through this part of the province, the comments of the natives were funny enough. One man, who had had a boy in France, wagged his head with great satisfaction. 'My son wrote me all about them,' he boasted. 'I knew in a minute that it was one of those flying machines!' Another refused to believe the evidence of his own senses, saying, 'It isn't true; I've lived in Ichowfu seventy-five years, and carts do not go without oxen.' "

The Diongloh Pagoda

"FOR about twenty minutes after the Diongloh launch leaves the Min River, it pushes its nose along the Diongloh creek, through the rice fields, between the hills, which presently open out into a broader area of cultivation; and there, in the distance, stands the dark, clear-cut outline of 'The Pagoda.' Its tip is in clear outline against the sky and the rest is banked by the grass-covered hills which rise in high relief behind it. For over 300 years this dark gray stone pagoda has stood a faithful sentinel over the town and all the surrounding countryside. It stands on the peak of a steep hill rising abruptly between the creek and the entrance to the town, bidding a welcome to all who enter in and a long, lingering farewell to all who go out, if they go with a backward look. It stands on the western side of the town and so far back as any one can remember the pagoda has been an integral part of every Diongloh sunset. It rises in vivid relief out of the brilliant sea of the flaming red sunset or stands a steadfast part of the softer gray colorings of the cloud-hidden sky, ever a sure fortress and seemingly as everlasting as the surrounding hills. Sometimes its cold gray softens to a ruddier hue as the sun peeps over the hills in the morning but never does it lose the stanch look of ever doing its duty—ever pointing upward."

From "Foochow Messenger," April, 1922.

LETTERS FROM THE FIELD

From the Philippine Islands

"We have opened work among the Pagans and the 'Christian' Filipinos of Mindanao. What of the Moros? We have awakened from our twenty years' slumbers to find them changed most marvelously of all. When Mr. Black reached Mindanao, in 1902, all Moroland was a battlefield between Americans and Moros. These fanatical Moslems had never been conquered by the Spaniards, and there seemed little probability that they would ever become friends of Christian America. But our army worked miracles, for it not only conquered them but it won their hearts. General Pershing, Tasker Bliss, Leonard Wood, Major General Bullard, Generals Sumner and Anderson, and many other really great Americans, gave the Moros such a high regard for America that today they love Americans as no Moslems ever loved Christians before. Of all the Filipino peoples they are the only ones who want us to stay in the Islands forever. We have disarmed them, cured their diseases, taught them modern methods of farming, opened up markets, made them prosperous. Some of them are buying trucks—an ordinary automobile is too small for a man with several wives and scores of children.

"The most wonderful thing of all is that their children are going to school, are ashamed of their own parents, and want to become like Americans. They are years and years nearer ready to being made Christians than any other Mohammedans in the whole world.

"Yet, after twenty years, we have not placed a single missionary among the Moros. Our missionaries use Moroland for their vacations. Lake Lanao, one of the charm spots of the world, is a half mile above sea level, and has a delightful climate. It is surrounded by ninety thousand Moros. Last year forty missionaries and a hundred Filipino ministers and students held a conference at this lake. The curious Moros looked on with keen interest as the Christians held their services. Everybody left the conference convinced that the hour has struck for the evangelization of the Moros. The daughter of the Sultan of Sulu is now studying in the United States, and says she may be baptized as a Christian before she returns to the Philippines.

"Rev. Mateas Quadra was a Moro, but was ordained as a Christian minister two years ago, and is now on the Island of Siasi, just south of Mindanao, preparing a large class of young men for baptism. Before this is read fifty or more of these Moro young men may be baptized. Rev. Quadra *begs* for an American to come down and help him.

"We have awakened to the startling fact that the American government has prepared for us *the only chance in the entire world to Christianize a nation of Mohammedans.*

"We must begin without delay. If we wait until America leaves the Philippines before sinking our roots in deep, we will lose this opportunity.

"The plan is to place strong, tactful missionaries at strategic points to learn the language and customs of the people, win their admiration and lead them to Christ. The three points from which work will no doubt be undertaken are Lake Lanao, Cotabato, and Zamboanga. The Boy Scout movement has proven admirable as a means of teaching American and Christian principles. A doctor, too, will be needed at each station, as nothing breaks down superstition so quickly as medical science.

"Upon Congregationalists rests a great responsibility. If we do not Christianize these Moros they will certainly break out into revolution as

A MORO MARKET PLACE AT DANSALAN, ON LAKE LANAO, P. I.

soon as America withdraws. They say so plainly, and nobody doubts it.

"If we do Christianize them, energetic, dominating, fearless, intense, they will turn down upon the fifty millions of Mohammedans in Borneo, Java, Sumatra, and the Straits just south of them, and with the irresistible zeal for which they have always been famous, they will storm those millions of Moslems for Jesus Christ. Paul made a great missionary, after he had been a fanatical Jew. These Moros will make as great missionaries as they were great pirates. They are worth saving; terrible enemies, but magnificent allies."

Rev. Frank C. Laubach, Ph.D.

Photo from C. V. Vickrey

THE OLD N. E. R. HEADQUARTERS AT CONSTANTINOPLE

The property included the old, devastated but reconstructed palace in the foreground, and four large warehouses further to the right. There were also three warehouses filled with supplies, to the left of the palace and not shown in the picture. The steamer was unloading directly into one of the warehouses

A VIEW OF AINTAB IN OLD DAYS

From the Azariah Smith Hospital at Aintab, Turkey

"I am profoundly thankful that we did not let anything stand in the way of our coming back in time to open the hospital in December. We reached Aintab the 3d of December, just a month from New York, and not a day too soon. The next day the Turkish governor was installed, though the French did not withdraw till Christmas. I have reason to believe that if we had remained away, as some of our solicitous friends advised us to do, the hospital would have been taken out of mission hands. As it was we were only obliged to turn over half of our building space to the army hospital and have had enough bed space to take care of practically all the hospital patients who have applied to us, and we have had a very big year's out-patient work without being hampered in any way at all.

"We have reason to be exceedingly grateful to the chief surgeon of the army hospital. Not only has he seen that no harm came to our building, but he has exerted his influence strongly in our favor and has really boosted the work. I think for a Turk he has an unusually real appreciation for the philanthropic character of the work we are trying to do, and has resisted influences which might have worked toward putting a stop to it.

"We have been fortunate also in having the services of an expert eye doctor, an officer in the army, who has done a great deal of work for us. This too has increased both our income and our prestige. He is now released from the army and has agreed to stay as a member of our staff.

"Dr. Hamilton's coming back to us to do medical work has been a great boon to the hospital, and she has done a big work among the women, both in the clinic and in their homes.

"Something has occurred today, since I started writing this letter, which makes me think the future of the hospital is brighter than I had dared hope. An order has come from

Angora to return to the Americans all buildings belonging to them. This means that the hospital will be vacated by the Turkish army and we will again have full use of the entire plant. This will enable us to clean house thoroughly and make the necessary repairs, and get ready to open that part of the building as a tuberculosis hospital, which I have been most anxious to do for some months past. In this way we can perform one of the greatest possible services to the city, and the surrounding region. This will need money, but if the project is a right one, the money can be found, I am sure.

"The income of the indoor department has been about $2,100. . . . The out-patient department has been almost self-supporting. When you consider that our total income from endowment is only $1,194 for a year, if I am not mistaken, I think the above is a very creditable six months' showing for a country that is as economically crushed as this one. We have tried to have every patient pay as much as he properly could for treatment received, but we have furnished a large proportion of free treatment, and I think no really needy case has been refused for lack of ability to pay.

"The most interesting and encouraging thing about all this is that apparently the hospital has to a very large degree regained its old prestige, and the confidence of the people. That this should take place at a time when national feelings are roused to a high pitch, and there is a well-organized movement to induce non-Moslems to leave the country, is little less than miraculous. I feel very strongly that God has blessed us in a peculiar way, and that the degree of success he has vouchsafed us is the clearest possible indication that he wants to use this work to help in the coming of his Kingdom of love and good will.

"I don't want to close without a special word of appreciation for the work of Miss Clark. She has had a tremendous burden on her shoulders. We started the year with only three of our old native nursing staff. She has done wonders in a short time in the training of a new group of nurses, and we have had remarkable harmony among them. Mrs. Isely also has been of very great help in the operating room, where we have been short-handed. For the proper development of our work we must have at least one more full-time trained nurse.

"Dr. Kristensen's being here has helped very much, and it has taken a heavy load of responsibility off of my shoulders."

Lorin A. Shepard, M.D.

June 29, 1922.

THE BOOKSHELF

Christian Education in China. A study made by an educational commission, representing the mission boards and societies conducting work in China. 25 Madison Avenue, New York City: Foreign Missions Conference. Pp. 430, with index. Price, $2.00.

The publication of the report of the China Educational Commission marks the beginning of a new and very important development in the history of Christian education in China. This remarkable study will accomplish its purpose if it leads the forces responsible for Christian education in China to lay hold of the principles which lie at the foundation of the permanent educational progress of the Chinese people, and to go forward with the same spirit of unity which has dominated the work of the Commission to make an adequate educational Christian program for China.

The book discusses the present status of education in China; the place, purpose, and scope of Christian education in China. Then it gives specific types and grades of education, including elementary, secondary, collegiate, normal, theological, medical, and agricultural education. It treats of education in the social application of Christianity in law and political science, in industries and engineering, and dwells upon special education. Religious education also has a chapter, and, of course, methods used for the development of the physical life of the student. Special problems of education take up part four, these including the language problem. Part five presents a summary of general principles and recommendations. Part six is devoted to recommendations by regions, such as North China, East China, Central China, Fukien; and the last section of the book is devoted to the causes of education, and the relative priority of educational enterprises.

The work of the Commission was very thoroughgoing. It represents the first-hand study of conditions on the part of the individual members of the Commission, who have a prominent standing among educators in America, England, Canada, and China. Their conclusions are the result of extended conferences with the leaders in China, both Chinese and foreign, both Christian and governmental. It is the hope that the plans and programs adopted by the boards as a result of this study will be in harmony with the fundamental principles which underlie its recommendations. An opportunity has at last been attained to put into effect a comprehensive and adequate scheme of Christian education for all the Chinese people.

The book will be of special value to editors, professors of missions and church history, mission board officials, leaders of mission study classes on China.

China's Story. By William Elliot Griffis. Boston: Houghton Mifflin Co. Pp. 320, including Index and an Outline of China's Chronology. Price, $2.00.

This is a new edition of a book with the same title issued in 1911. It deals with such subjects as Primeval China, Oriental and Occidental Civilization, the Rise and Fall of Dynasties, the Ming Emperors, the Tae Ping War, the War with Japan, the Boxer Riots, and an Awakened China and the Chinese Republic of the present day. It is written in Griffis's best style, and voices the author's conviction that "China's vital problem is to establish, on a sure and lasting basis, the supremacy of one central government over the constitutionally limited sovereignty of the provinces, without destroying but rather confirming the powers of both in harmony," and that China must ever look to the United States as a living model of such a government. The author ends with a statement of his own well-known Christian vision in behalf of the Far East. He voices the hope that the truth and force of Christianity will have much to do with the shaping of the new China.

China's Place in the Sun. By Stanley High. New York: Macmillan Co. Pp. 212. Price, $1.75.

Paul S. Reinsch, in his introduction to this helpful study of present-day China, speaks of his pleasure in looking over the pages of the book, pointing out that the chapters clearly picture forth the life forces of China which are now eagerly striving for expression in new modes of action. He speaks of the "astounding transition in China's secular society," and shows how the author has observed and set forth the varied evidences of such a transition in such a way as to indicate the true sense of proportion between the deep vitality of the Chinese social body and the temporary political ills which are now so much in evidence.

The author has produced some interesting and illuminating chapters. We note particularly those on the Isolation Myth, China's Industrial Renaissance, the Growth of a National Consciousness, the World War and the Student Movement, China's Intellectual Renaissance, and China's Place in the Sun. If one wishes to estimate the strength of the Student Movement upon the political, social, and even economic life of China, or to feel the power of the new intellectual renaissance, or to study the recent boycott on Japan because of the Twenty-One Demands and the Shantung Question, he will find much food for thought in this book.

Mr. High has evidently seen and read a good deal. His quotations are well chosen. It strikes us that the book is one of the best of the year on China. It has been written for the average American reader, who will find it a helpful survey of present commercial, industrial, educational, and religious conditions in China. It could well serve as an introduction to a study of the current problems of that great Far Eastern Republic.

Cannibal-Land. By Martin Johnson. Boston: Houghton Mifflin Co. Pp. 193 with illustrations. Price, $3.00.

The Cannibal-Land referred to is the island of Malekula in the New Hebrides group. The author and his wife made two trips recently into the interior of this island, visiting particularly the so-called Big Numbers tribe. They found cannibals; they found barbarity in customs and tabus; they found the living burial of the aged, ghoulish feasts, great degradation; and yet, withal, some interesting manhood. The book is written in an "easy, open-air style." It abounds in valuable illustrations of the people seen, including the monkey people of an adjacent island. This book has its value to those who have been led to believe that missionary work in the New Hebrides has thoroughly civilized the native people of that group.

The Triumph of the Gospel in the New Hebrides. The Life Story of Lomai of Lenakel. By Frank L. Paton. New York: George H. Doran. Pp. 315. Price, $1.50.

This is an antidote for the book just reviewed, "Cannibal-Land." It shows indisputably that the Gospel of Christ can transform semi-brutalized and almost demonized cannibals of the worst and lowest type on the face of this earth into saints and heroes, many of whom today in the New Hebrides are gladly hazarding their lives daily for Christ, and not a few of whom have already enrolled themselves in the noble army of martyrs. The author is the son of the famous John G. Paton, first apostle to the New Hebrides. The work has to do with the Tanna Island, Lomai being the central figure in the narrative. He was first attracted by the author's medical work.

American Missionaries in Turkey

Most notable in the history of our citizens in Turkey is the ever memorable incident of Corinna Shattuck at Urfa. There, in her single person, she stood for all the American Government stands for—righteousness, justice, law. There she had been sent by us; there she had been established with the consent of the Turkish Government; there she had acquired a home and used it for the education of children and their parents and for the relief of the suffering and distressed. When a cruel Mussulman mob in 1895 sought to outrage and slay the native Christians, they found refuge with her. Her little enclosure was packed with innocent victims of Turkish outrage and Turkish rapacity. She faced the howling mob. To every demand that she should yield and allow the rioters to pass, she interposed the dignity and authority of her womanhood, and the sacredness of treaty rights secured for her and all our citizens by the Government of her native land.

If the American Board, with all its outlay of money and time and thought, with all its memorable and precious history, had accomplished nothing but to put Corinna Shattuck at the door of her house in Urfa, standing as she did as a protection and shield for hundreds of innocent Christians, that result of itself would more than repay all the toil and expenditure of the past. Wherever this gospel shall be spoken of throughout the world, there also what this woman has done shall be told as a memorial of her. Nor she alone. A noble army, whose courage and heroism shed undying luster on the American name, have endured hardship as good soldiers of Jesus Christ.

One of them—President Gates of Euphrates College—wrote in 1895: "For three days we have looked death in the face hourly. We have passed by the mouth of a bottomless pit and flames came out against us, but no one in our company flinched or faltered. We simply trusted in the Lord and went on. . . . If we abandon the Christians they are all lost." . . .

It is an indelible disgrace to America that we have suffered our citizens in Asia Minor to be killed, their property seized, and their business broken up and destroyed without any forcible intervention. . . . When Lieutenant Greely went on an expedition of scientific interest to the polar regions, did we desert him and his followers? No; we spared neither men nor money; we sent expedition after expedition. The President, the Secretary of War, the Secretary of the Navy, vied with each other in their efforts to succor our citizens in their need. Is humanity less sacred than science? Is education less important than the study of the Arctic currents? Are schools and colleges less entitled to our care than the barometer and the theodolite? Is the discovery of the pole more important than the protection of Christian civilization? . . .

Let us hope and pray that our Government will cöoperate now to protect Constantinople and our American citizens and colleges.

Everett P. Wheeler in "Current History" for November, 1922.

Address to Dead Sultan

The committee of Kemalist Turks, known as the Brousa Parliamentary Committee, consisting of the deputies of the Brousa Vilayet, have just made a pilgrimage to the town. The delegation entered the town on October 1 amidst a popular ovation. It went on foot to the tomb of Sultan Osman I. There an address was read "To the mighty dead."

The address spoke of the liberation of Brousa from the enemy's heel and the suffering of the population during the occupation. It said:—

"O mighty dead, once more your children group themselves around your tomb and ask your pardon. Your descendants worked to save the holy land of the Empire you founded. They worked and they succeeded. They thank you for the help they found in your spirit, O mighty dead.

"We understand. You would say to us that there are still other tombs of our mighty dead to save. The prayers from the minarets of the mosque of Sultan Selim at Adrianople are stifled with the sound of bells. We understand and our army which is to deliver those tombs is ready. Be tranquil, mighty spirit, confident in the help of Allah and the Prophet, we will save them soon."

A prayer was then read and the committee laid on the tomb a large flag bearing the inscription, "From the Brousa Parliamentary Committee."

From "The Orient News," Constantinople, October 8, 1922.

The League of Nations—Two Views

The more one studies world conditions the more clearly he is convinced that this country made an egregious blunder in not ratifying the League of Nations and going in as a member. Even if we were disposed to take a hand on settling conditions in Asia Minor, we would be at a disadvantage because of the aloofness which we have adopted and pursued. On the other hand, if America belonged to the League of Nations, a word from this country would do more to bring about world peace than all the conferences which the European nations have held.—*Raleigh (N. C.) Biblical Recorder.*

As opposed to this we would say that the more intelligent men who know the situation study the League of Nations as proposed, the more clearly they see we would have made an "egregious blunder" to enter that League. President Wilson refused to declare war against Turkey, though Turkey was fighting our Allies. We therefore had no part then or now in any treaty with Turkey.

If we were in the League, we could be forced into every war in Europe or Asia, whether we so desired or not. The rotten diplomacy of France which has backed the Turk could not have been prevented by us, but the members of the League, if we were in it, could at any time force us into war, whereas we can exert a far more powerful influence if we so desire as an independent nation than as a member of the League.

Every development in Europe and Asia only serves to show the wisdom of our remaining out of the League and "keeping our powder dry." Some day we may have to fight again to save civilization and ourselves, but we must do so voluntarily and not by compulsion of any league.

Reverently this country should thank God that it was kept out of the League of Nations in the form of the proposed covenant.

From the "Manufacturers' Record," October 26, 1922.

Cultural Aspects of the Japanese Occupation in Shantung

Since the autumn of 1914, we in Shantung have usually thought of the Japanese in terms of bayonets, barracks, brothels, morphia pills and opium dives. Recently, however, the Washington Conference gave a new twist to the political weather vane. The soldiers outside the leased territory have left, and the gendarmes, with the exception of a handful watching the Japanese on the passenger trains, have scurried back to Japan. The post offices are to be abolished, the railway is to be returned, and Tsingtao will be restored to China. When all this has been actually done, will there still be a Shantung Question? Certainly! We shall have to state it differently, but the question will be there still. Formerly, the military factors were prominent; in the future the cultural and economic forces will predominate.

With ever growing clearness our historians are learning to see that in the making or unmaking of a civilization, or of a country, far more important than bayonets and barracks, cannon and cavalry, are printing presses, periodicals, books, banks, schools, hospitals, churches, and factories. The Shantung treaty has ordered back to Japan the swaggering military officer and the haughty civil official, but it has left in Shantung the rank and file of the Japanese occupation. These men and women are here to stay; and they will propagate a culture and cultural ideas that are Japanese.

Possibly the very failure in missionary endeavor is driving Japan to redouble her efforts in medical work. If the priest cannot disseminate Japanese culture, the Japanese doctor and hospital can, and do. Doubtless, with this cultural aim in view, the Japanese like to open hospitals at strategic points. In this province, besides several private ones, we have eight Japanese government hospitals. Some of these are small and inefficient, while others are well staffed and superbly equipped.

In Tsingtao the Japanese are maintaining the old German military hospital, which they have materially enlarged, and two others for Chinese patients, one of which is a charity institution. The finest example, however, of Japanese medical work in Shantung is the Tsinan Hospital. It is splendidly equipped and well staffed with Japanese specialists and Japanese trained Chinese physicians. At least a million dollars have been poured into this plant in order that among all the hospitals of the province it may rank first.

J. J. Heeren, Ph.D., in "The Weekly Review," September 23, 1922.

Maintaining the Pace

Tsingtao, the nearest approach to a Western city within the boundary of China, stands as an object lesson to the Chinese. Announced plans, which sound exceedingly good on paper, call for the maintenance of this as a model city when this territory, which has been in foreign hands for nearly a quarter of a century, is restored to China. If these plans in every detail are not carried out to the letter, China will be calling upon herself severe censure. If Tsingtao as a Chinese city is less progressive than was Tsingtao as a German possession and has been Tsingtao as a Japanese property, if the pace set by others is not maintained, China will be manufacturing evidence for those who long for arguments to discredit her people.

The attention of the world has been directed toward this territory. Sentimental tears have been shed, democratic speeches have been delivered, righteous public opinion has been developed, and just treaties signed—all in sympathy with and on behalf of China. The international interest aroused will not die over night. The world will view this as a practical test for China, and will keep score on her accomplishments from the time she starts to perform her act in the drama. The two performers who have gone before have acquitted themselves well. The Germans were proud of their Oriental city of Tsingtao, and the Japanese are justly proud of the record they made when they stepped into the boots of a progressive Western nation there. The results speak eloquently for themselves.

Now that the Chinese are to be weighed in the balance, it is not predicted that they will be found wanting. The world is filled with well wishers who are ready to give their moral support and encouragement, but the Chinese alone can write the record that must be reviewed and judged.

The battle is not won when the sovereign reins are handed back. The contest in its last phase is just beginning then.

Within the last few months Tsingtao has made marked progress in international goodwill promotion. A little illustration of this is af-

forded by the International Club, which is referred to by General Yui. This club, which through the courtesy of the Japanese administration is housed in a building which formerly belonged to the German Club, has in its membership business men of nearly every nationality. . . . Many Japanese and Chinese meet and mingle with Westerners here. The club typifies in a social way what is recommended for the future Tsingtao in a commercial sense—international co-operation.

From "The Weekly Review," September 23, 1922.

THE CHRONICLE

Arrivals on the Field

August —. In Taiku, Shansi District, North China Mission, Rev. and Mrs. Paul L. Corbin, returning from furlough.

September 4. In Yokohama, Japan, Miss Susan A. Searle, of Kobe, returning from furlough; Miss Grace E. Babcock, joining the mission.

September 6. In Mt. Silinda, Rhodesia Mission, Africa, Mr. and Mrs. Arthur J. Orner, rejoining the mission.

September 14. In Yokohama, Japan, Rev. and Mrs. Edward S. Cobb, of Kyoto, rejoining the mission.

September 15. In Ceylon, Miss Lucy K. Clark, of Uduvil, rejoining the Ceylon Mission.

September 18. In Yokohama, Japan, Mrs. Agnes D. Gordon, returning to the mission.

September 19. In Bombay, India, Mr. Wendell C. Wheeler, to teach in the Bombay High School.

October —. In Philippopolis, Bulgaria, Rev. and Mrs. Theodore T. Holway, joining the Balkan Mission.

October 12. In Yokohama, Japan, Miss Alice E. Gwinn, joining the Japan Mission.

Arrivals in this Country

October 12. In New York, Dr. Lora G. Dyer, of Foochow, China, on furlough.

October 19. In New York, Mrs. Samuel L. Caldwell, of Smyrna, Turkey.

November 1. In New York, Mrs. J. Kingsley Birge, Mrs. Caleb W. Lawrence, Miss Sara E. Snell, and Miss Gertrude C. Grohe, all of Smyrna, Turkey.

November 9. In New York, Rev. and Mrs. Arthur F. Christoferson, of Natal, South Africa.

Birth

October 23. In Kobe, Japan, to Mr. and Mrs. Harold W. Hackett, a son, Roger Fleming.

Deaths

October 22. In Shanghai, China, Mrs. Cyrus A. Clark, of Miyazaki, Japan. (See editorial pages.)

October 27. In Syria, near Aleppo, Rev. Lester J. Wright, of Harpoot, Turkey. Killed by bandits. (See editorial pages.)

October 30. In Riverhead, N. Y., Miss Hannah C. Woodhull, aged 78 years. A member of the Foochow Mission from 1884 until 1912.

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The marriage engagement is announced of Dr. Edward W. Wilder and Miss Harriet M. Wyman, both of the Madura Mission.

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By mistake in the Who's Who column of our November number we gave Charlotte College the credit of having Mr. Samuel Caldwell, of Smyrna, as one of her graduates. We should have said Carleton College. Mrs. Caldwell (*née* Bruggeneate) is also a graduate of that institution at Northfield, Minn., which has supplied so many of the Board's missionaries.

TO THE MISSIONARIES

Dear Colleagues:

As we say farewell to this good old organ of the American Board and welcome the larger and more representative magazine, I want to thank you, in behalf of the Board, for the way you have helped to sustain the *Herald.* I have naturally felt this support during the past year more than in previous years. An editor is in a better position to appreciate your interest than is even a foreign secretary. I recall your letters of encouragement, your criticisms too. Nor shall I soon forget the hours we spent together in the workshop here. Your letters, pictures, and manuscripts have poured in on every steamer, and in other ways you have made us feel your fellowship. I am more certain than ever that we can honestly announce to the world that the *Missionary Herald* has the most loyal, most intelligent, best balanced team of correspondents of its size and kind in the world. Eight hundred picked, educated men and women, well versed in the use of the language and in the customs and thought of the people among whom they dwell, and with those powers of sympathy and understanding that enable writers to reflect the truth — such a corps is a tremendous asset to a magazine dedicated to international understanding, co-operation, and peace.

And now for a larger and better effort together! The Kingdom cometh not except through prayerful thought and labor. An enlarged and improved editorial staff at this end ought to make possible a better quality of service. A redoubled interest and purpose on your part should help things there. If each does his part, the American people will certainly do theirs.

Frank F. Fee